

# GEOGRAPHY OF EARLY BUDDHISM

BY

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WITH A FOREWORD BY

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3266/RR2/E/RF  
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KEGAN PAUL, TRENCH, TRUBNER & CO., LTD.,  
38, GREAT RUSSELL STREET,  
LONDON, W.C. 1.

1932



**DEDICATED**

**WITH PROFOUND RESPECT AND ADMIRATION**

**TO**

**MY TEACHER OF INDOLOGY**

**THE LATE MAHĀMAHOPĀDHYĀYA DR. HARA-  
PRASĀD SHĀSTRĪ, C.I.E., M.A., D.LITT., F.A.S.B.,  
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**A VETERAN ORIENTALIST AND TRUE FRIEND OF SCHOLARS  
AND RESEARCHERS.**



## FOREWORD

*The Vedic Index of Names and Subjects*, by the late Professor A. A. Macdonell and Professor A. Berriedale Keith, incorporates in dictionary form all the geographical information contained in the most ancient Sanskrit writings; it is furnished with references to the works of the scholars of whose studies it has formed in some respects the culmination.

For the *Rāmāyaṇa* and the *Mahā-Bhārata* the analyses of Professor Jacobi, with their useful indexes, had long been in the hands of students; and Sørensen's *Index to the Mahā-Bhārata*, now happily completed, had been since several years in progress.

In the year 1904, Professor Rhys Davids had projected, as an item in his Indian Texts Series, a dictionary of Pali proper names, and a basis for such a work has been steadily constructed in the indexes appended to the Pali Text Society's Editions. It seems that there is now good hope that the volume will actually be achieved. But naturally the geographical items will be scattered amid a mass of other subjects, and can hardly present a general view. Dr. Bimala Churn Law, to whom we owe so many investigations of early Indian conditions, and whose publication of a volume of *Buddhist Studies*, by so many respected scholars, is in recent favourable memory, has had the idea of assembling the geographical and topographical information in a somewhat systematic exposition. At this point Dr. Law has avoided a danger. For he might have been tempted with the domain of cosmography, which in Indian conceptions, as we may see, for instance, in Professor Kirfel's valuable work, *Die Kosmographie der Inder*, is so much interwoven with geography, and which is not unrepresented in the Buddhist *Piṭakas*. Instead he has adopted the practical distinction of the 'five Indies', which has respectable authority in Sanskrit literature and is countenanced by the Chinese travellers in India. Under each division, he commences with a general description of the boundaries and larger divisions; he continues in dictionary order with the minor subdivisions, towns, villages, etc., and proceeds similarly through the rivers, lakes, etc., and the mountains. In a concluding chapter he treats of Ceylon, Burma and other extra-India countries; and an appendix discusses the import of the term *caitya*. Reinforced with an adequate index, the brief treatise, which is furnished with references in detail, will serve an useful purpose. The localities mentioned in the Pāli writings (even in the *Jātakas*) belong for the most part to the real world; the cities

of fiction, so abundant in Sanskrit literature, appear but little, if at all.

Sir Alexander Cunningham's *Ancient Geography of India* is based chiefly upon the Chinese travellers, taken in conjunction with his own great archaeological discoveries and the information supplied by the Greeks. It is a critical study and work of research, following the lines of investigation started by Sir William Jones and continued through Lassen, Vivien de St. Martin and Stanislas Julian. There have been other means of approach to the historical geography of India, such as the early surveys, of which the most notable were those of Buchanan Hamilton and Mackenzie, and which have culminated in the Imperial and Provincial Gazetteers, mines of information in detail. The surveys, however, like the statements of Musalman writers, are independent sources chiefly in regard to later times. For the early geography, since of Patañjali's *Mahābhāṣya* and the *Artha-śāstra*, we have now full indexes, and but few minor Vedic works remain unexplored, while the Brāhmī and Kharoṣṭhī inscriptions are fully indexed,—the chief remaining desideratum would seem to be a collection of all the material contained in the texts of Sanskrit Buddhism and the earlier texts of the Jains. It may then be possible to take seriously in hand the treatise on the geography of India which has so long been included in the design of the *Encyclopædia of Indo-Aryan Research*. The Archaeological Department is constantly adducing in its reports and in the *Epigraphia Indica* detailed knowledge of the most definite character in regard to both India proper and Burma, while for Further India in general we have the abundant harvest reaped by the French. Kashmir is in fortunate possession of the special memoir of Sir Aurel Stein, worked out in connection with its unique historical work, the *Rājatarāṅgiṇī*.

It may be stated that there is still room also for a compilation from the Purāṇas, such as was originally contemplated by Professor Rhys Davids, and also, we may add, from the innumerable Māhātmyas. But perhaps, as concerns the chief Purāṇas, Professor Kirfel's before mentioned work has left little to be gleaned.

F. W. THOMAS.

July, 1932.

## PREFACE

This treatise attempts for the first time at presenting a geographical picture of ancient India as can be drawn from the Pali Buddhist texts. I have embodied in it the researches of my predecessors in this line as far as they are necessary to construct the geography of the early Buddhists. History and Geography are so very allied that in many places I have found it necessary to put in important historical materials along with geographical information. I have derived much help from my previous publications, especially from my works on the Kṣatriya Tribes. I have added an appendix on the *Cetiya in the Buddhist Literature* (published in the Geiger Commemoration Volume) which, I hope, will be found useful. I have spared no pains to make this monograph as exhaustive as possible. I shall consider my labour amply rewarded if it is of some use to scholars interested in ancient Indian history and geography.

I am grateful to Dr. F. W. Thomas, C.I.E., M.A., Ph.D., F.B.A., for the trouble he has so kindly taken to read the book and contribute a foreword to it.

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43, Kailas Bose Street,  
Calcutta, August, 1932.



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## ABBREVIATIONS

|            |    |  |
|------------|----|--|
| AN.        | .. | Āṅguttara Nikāya (PTS).  |
| Asl.       | .. | Atthasālinī (PTS).   |
| Bc.        | .. | Buddhacarita by Cowell ( <i>Anecdota Oxoniensia</i> ).                             |
| BS.        | .. | Buddhist Suttas, S.B.E., Vol. XI.  |
| CAGI.      | .. | Cunningham's Ancient Geography of India<br>Ed. by S. N. Majumdar.                  |
| CHI.       | .. | Cambridge History of India, Vol. I.  |
| CL.        | .. | Carmichael Lectures, 1918, by Dr. Bhandarkar.                                      |
| Cv.        | .. | Cūlavamsa (PTS).   |
| DB         | .. | Dialogues of the Buddha (SBB).   |
| Dh.        | .. | Dhammapada (PTS).  |
| Dh.A.      | .. | Dhammapada Aṭṭhakathā.   |
| Dh.C.      | .. | Dhammapada Commentary (PTS).   |
| Dkc.       | .. | Dasakumāracarita.  |
| DN.        | .. | Dīgha Nikāya (PTS).  |
| Dv         | .. | Dīpavamsa (Oldenberg's Ed.).   |
| Dvd.       | .. | Divyāvadāna Ed. by Cowell and Neil.  |
| Ep Ind.    | .. | Epigraphia Indica.   |
| GD         | .. | Geographical Dictionary of Ancient and Me-<br>diæval India (2nd ed.) by N. L. Dey. |
| Hv.        | .. | Harivamsa.   |
| IA.        | .. | Indian Antiquary.  |
| Jāt.       | .. | Jātaka (Fausböll).   |
| KV.        | .. | Kathāvatthu (PTS).   |
| Lal.       | .. | Lalitavistara by Dr. S. Lefmann.   |
| Mbh.       | .. | Mahābhārata.   |
| MN.        | .. | Majjhima Nikāya (PTS).   |
| Mv.        | .. | Mahāvamsa (PTS).   |
| PHA1.      | .. | Political History of Ancient India (2nd ed.)<br>by Dr. H. C. Ray Chaudhuri.        |
| Pss.B.     | .. | Psalms of the Brethren.  |
| Pss.S.     | .. | Psalms of the Sisters.   |
| PV.        | .. | Peta-Vatthu.   |
| Rām.       | .. | Rāmāyana.  |
| RV.        | .. | Rg Veda.   |
| Smv.       | .. | Sumaṅgalavilāsini (PTS).   |
| SN.        | .. | Saṃyutta Nikāya (PTS).   |
| S. Nip.    | .. | Sutta Nipāta (PTS).  |
| S. Nip.C.  | .. | Sutta Nipāta Commentary (PTS).   |
| Sv.        | .. | Sāsana-vamsa (PTS).  |
| Th.G.      | .. | Thera-Gāthā (PTS).   |
| Th. G.C.   | .. | Thera-Gāthā Commentary.  |
| Therī G.   | .. | Therī-Gāthā.   |
| Therī G.C. | .. | Therī-Gāthā Commentary.  |
| VP.        | .. | Vinaya Piṭaka (PTS).   |
| VT.        | .. | Vinaya Texts (SBE).  |
| Vis.M.     | .. | Visuddhi-Magga (PTS).  |
| VV.        | .. | Vimāna-Vatthu (PTS).   |
| VV.C.      | .. | Vimāna-Vatthu Commentary (PTS).  |



## INTRODUCTION

1. *Sources.*—Pāli literature, in fact ancient literature of India is a vast treasure-house of information with regard to the geographical condition and situation of the numerous cities, countries, villages and other localities as well as of rivers, lakes, parks, forests, caityas, vihāras, etc., of the vast continent of India. It is not unoften that such geographical information is supplemented by historical accounts of interest as well; and when they are collated together, we have before us a picture of the entire country of the times of which this literature may be said to have a faithful record. Early Pāli literature is mainly canonical relating in most cases to rules and regulations of conduct of the monks of the Order as well as of the laity. Incidentally there are also Jātakas or birth-stories of the Buddha as well as many other anecdotes and narratives having obviously an aim or purpose. Texts or narratives of purely historical or geographical nature are thus altogether absent in the literature of the early Buddhists; and whatever historical or geographical information can be gathered are mainly incidental and, therefore, more reliable. From a time when Indian history emerges from confusion and uncertainties of semi-historical legends and traditions to a more sure and definite historical plane, that is from about the time of the Buddha to about the time of Asoka the Great, the canonical literature of the early Buddhists is certainly the main, if not the only, source of all historical and geographical information of ancient India supplemented, however, by Jaina and Brahmanical sources here and there. Thus, for the history of the rise and vicissitudes as well as for the geographical situation and other details of the *Soḷasa Mahājanapadas*, the sixteen Great States, the most important chapter of Indian history and geography before and about the time of the Buddha, the Pāli *Anguttara Nikāya* is the main and important source of information which, however, is supplemented by that contained in the Jaina *Bhagavati Sūtra* and in the *Kaṇva-parva* of the *Mahābhārata*.<sup>1</sup> Even for later periods when epigraphical and archæological sources are abundant, and literary sources are mainly brahmanical or are derived from foreign treatises such as those of the Greek geographers and Chinese travellers, the importance of geographical information as supplied by Pāli and Sanskrit Buddhist sources is considerable. The commentaries of Buddhaghosa and the Ceylonese chronicles—*Dīpavaṃsa* and *Mahāvamsa*—for instance, contain information

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<sup>1</sup> Cf. PHAL, p. 60.

with regard to the contemporary geography of India whose value can hardly be overestimated. The non-canonical Pāli and Sanskrit Buddhist literature belong no doubt to a later date, but being mostly commentaries on older texts, or treatises of a historical nature they speak of a time when Buddhism had just launched on its eventful career and was gradually gaining new converts and adherents. The information contained in them is, therefore, almost equally useful and trustworthy.

It has already been said that early Pāli literature is mainly canonical. The huge bulk of texts included in it contains in each of them incidental references to cities and places in connection with the gradual spread of Buddhism mainly within the borders of Majjhimadesa or the Middle Country and the localities bordering it. For such information, the Vinaya Piṭaka is a most important source and it is here perhaps for the first time that we find an accurate description of the four boundaries of the Madhyadeśa as understood by the Buddhists of the time. No less important are the Dīgha, the Majjhima and the Aṅguttara Nikāyas of the Suttapiṭaka wherefrom can be gleaned a systematic survey of the entire geographical knowledge of the Middle Country, as well as of some other localities of Northern and Southern India. The Jātakas also contain incidental references to places and localities which add to our geographical knowledge of Buddhist India. Such incidental references can also be found in almost each and every treatise, early or late, canonical or non-canonical. But of non-canonical literature which introduces us to important geographical notices, mention should be made of the Milindapañho or the questions of King Milinda, and the Mahāvastu, a Buddhist Sanskrit work of great importance. Of later texts, the most important from our point of view are the commentaries of Buddhaghosa and some of his colleagues. Mention must also be made of the two important Ceylonese Chronicles—the Dipavamsa and Mahāvamsa as well as the huge commentary literature of Ceylon and Burma.

Other sources from which we can gather chips of information as to the geographical knowledge of the early Buddhists may be mentioned the inscriptions of Asoka and those at the Khandagiri and Udayagiri hills of Orissa. Coins too, sometimes, enable us to locate a particular nation or tribe, as for example, the location of the kingdom of King Sivi of the Sivi Jātaka has been determined by the discovery of some copper coins at Nāgri, a small town 11 miles north of Chitor.

Chinese Buddhist texts, especially the itineraries of travellers, though later in date, are of inestimable value as sources of the geography of Buddhist India. Of the various Chinese accounts, those of Song-yun and Hwyseng are short and describe only a few places of North-Western India. It-sing

who landed at Tāmralipti (or modern Tamruk in Midnapur) in A.D. 673, gives us a more detailed account. He visited Nālandā, Gijjhakūṭa, Buddhagayā, Vesālī, Kuśīnagara, Kapilavastu, Sāvattthī, Isipatana Migadāva and the Kukkutapabbata. But more important are the accounts of Fa-Hien and Yuan Chwang. Fa-Hien entered India from the north-west (399-414 A.D.), toured all over northern India and left it at the port of Tāmralipti. Yuan Chwang also covered the same tract (629-645 A.D.), but his account is fuller and more exhaustive. The geographical notices of both the pilgrims are precise and definite, and for one who wants to get a correct and exhaustive idea of the geography of Northern India during the fourth and seventh centuries of the Christian era, they are, in fact the most important sources of information. But as we are here concerned with the geography primarily of the early Buddhists, we shall turn to them only when they would enable us and help us to explain earlier notices and information.

It will be noticed that in the earlier canons and texts as well as in those later texts and canons that speak of earlier times, Majjhimadeśa is the country *par excellence* that is elaborately noticed. Its towns and cities, parks and gardens, lakes and rivers have been mentioned time and again. Its villages have not even been neglected. Repetitions of the same information are often irritating and it seems that the Middle Country was almost exclusively the world in which the early Buddhists confined themselves. That was, in fact, what happened. It was in an eastern district of the Madhyadeśa that Gotama became the Buddha, and the drama of his whole life was staged on the plains of the Middle Country. He travelled independently or with his disciples from city to city, and village to village moving as if it were within a circumscribed area. The demand near home was so great and insistent that he had no occasion during his life time to stir outside the limits of the Middle Country. And as early Buddhism is mainly concerned with his life and propagation of his teaching, early Buddhist literature, therefore, abounds with geographical information mainly of the Majjhimadeśa within the limits of which the first converts to the religion confined themselves. The border countries and kingdoms were undoubtedly known and were oftentimes visited by Buddhist monks, but those of the distant south or north or north-west seem to have been known only by names handed down to them by traditions. Thus the Mahājanapadas of Gandhāra and Kamboja were known, but they hardly had any direct and detailed knowledge about them. Of the south, they hardly knew any country beyond Assaka, Māhissatī (Avanti Dakshināpatha), Kāliṅga and Vidarbha. But with the progress of time as Buddhism spread itself beyond the boundaries of the Middle Country, and its priests and preachers were out for making new converts, their geographical

knowledge naturally expanded itself, and by the time Asoka became Emperor of almost the whole of India, it had come to embrace not only Gandhāra and Kamboj on one side, and Puṇḍra and Kalinga on the other, but also the countries that later on came to be occupied by the Cheras, Cholas and Pāṇḍyas. The position of the early Buddhists as regards their geographical knowledge may thus be summarised:—they were primarily concerned with the Middle Country, the cradle of the Buddha and Buddhism, but even as early as the Buddha's time they knew the entire tract of country from Gandhāra-Kamboja to Vaṅga, Puṇḍra and Kalinga on one side, and from Kāśmīr to Assaka, Vidarbha and Māhissati on the other. But knowledge of these outlying tracts of country were not as intimate, and they come to find mention in the earlier texts only when their incidental relations with the Middle Country are related or recalled.

2. *Buddhist Conception of India.*—The Brahmanical conception of the world has been vaguely preserved in the Epics and the Purāṇas wherein the world is said to have consisted of seven concentric islands—Jambu, Sāka, Kusa, Sālmala, Kraunca, Gomeda, and Pushkara—encircled by seven samudras, the order, however, varying in different sources. Of these seven islands, the Jambudvīpa is the most alluded to in various sources and is the one which is generally identified with Bhāratavarṣa, or the Indian Peninsula.

Jambudvīpa is one of the four Mahādīpas or the four great continents including India. When opposed to Sīhaladīpa, Jambudvīpa means the continent of India as Childers points out (*Pāli Dictionary*, p. 165). The ancient name of India according to the Chinese was shin-tuh or sindhu (*Legge's Fa-Hian*, p. 26). Jambudvīpa is called a vana or forest.<sup>1</sup> It is recorded in the *Visuddhimagga* that a single world-system is 1,203,450 yojanas in length and breadth, and 3,610,350 yojanas in circumference. Within this world-system lies this earth (*Vasundharā*) which is 24 nahutas<sup>2</sup> in thickness. The wind-girt water flows 48 nahutas in thickness; the wind climbs for ninety-six myriad yojanas unto the lower ether. The highest of the mountain peaks is the Sineru which sinks 84,000 yojanas in the great deep and ascends to the same height. The Sineru is compassed by seven celestial ranges named Yugandhara, Isadhara, Kāravika, Sudassana, Nemindhara, Vinataka and Assakanna. The Himavā is 500 yojanas in height and 3,000 yojanas in length and breadth. It is crowned with 84,000 peaks. The Jambudvīpa has been named after the Jambu tree which others name Naga (*Vis. M.*, I, pp. 205-206; cf. *VI.*, I, p. 127 and *Asl.*, p. 298). Buddhaghosa points out that

<sup>1</sup> *Papañcasūdanī*, II, p. 423 (P.T.S.).

<sup>2</sup> Nahuta=ten thousand.

Jambudīpa is 10,000 yojanas in extent and it is called mahā or great (*Smv.*, II, p. 429). Of these 10,000 yojanas, 4,000 are, according to Spence Hardy, covered by the ocean, 3,000 by the forest of the range of the Himalayan mountains and 3,000 are inhabited by men (*Manual of Buddhism*, p. 4). He further points out that the five great rivers, Gāṅgā, Yamunā, Aciravatī, Sarabhū and Mahī, after watering Jambudīpa, fall into the sea (*Ibid.*, p. 17). Jambudīpa has 500 islands (*Ibid.*, p. 449). In the earlier ages, there were 199,000 kingdoms in Jambudīpa, in the middle ages, at one time, 84,000 and at another, 63,000; and in more recent ages about a hundred. In the time of Gotama Buddha this continent contained 9,600,000 towns, 9,900,000 seaports, and 56 treasure cities (*Ibid.*, p. 4). The Dīgha Nikāya of the Suttapitaka narrates that the Exalted One, while relating the Cakkavattīśāhanāda Suttanta, predicted thus: 'Jambudīpa will be mighty and prosperous, the villages, towns and royal cities will be so close that a cock could fly from each one to the next.' This Jambudīpa—one might think it a 'Waveless Deep'—will be pervaded by mankind even as a jungle is by reeds and rushes. In this Continent of India there will be 84,000 towns with Ketumatī (Benares), the royal city, at their head (*DN.*, III, p. 75). We learn from the Aṅguttara Nikāya that in Jambudīpa trifling in number are the pleasant parks, the pleasant groves, the pleasant grounds and lakes, while more numerous are the steep precipitous places, unfordable rivers, dense thickets of stakes and thorns and inaccessible mountains (*Vol. I*, p. 35). We are informed by the Papañcasūdanī that gold is collected from the whole of Jambudīpa (*II*, p. 123). The Dipavaṁsa records that Asoka built 84,000 monasteries in 84,000 towns of Jambudīpa (*p. 49*). This is supported by the Visuddhimagga which states that Asoka, the Great King, put up 84,000 monasteries in the whole of Jambudīpa (*Vol. I*, p. 201).

The Milinda Pañho (*p. 3*) informs us that in Jambudīpa many arts and sciences were taught, e.g. the Sāṅkhya, Yoga, Nyāya and Vaiśeṣika systems of philosophy; arithmetic, music, medicine, the four Vedas, the Purāṇas and the Itihāsas; astronomy, magic, causation, and spells, the art of war; poetry and conveyancing. We learn from the commentary on the Therīgāthā that there were disputants here well versed in arts and sciences (*P.T.S.*, p. 87).

It is interesting to note that merchants made sea-voyages for trade from Jambudīpa.<sup>1</sup> Once a dreadful famine visited it (*Dh.C.*, III, pp. 368, 370 and 374). There were heretics and bhikkhus here and the unruliness of the heretics was so very great that the bhikkhus stopped holding uposatha ceremony in

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<sup>1</sup> Law, *A study of the Mahāvastu*, p. 128.

Jambudīpa for seven years (Mv., p. 51). The importance of Jambudīpa is very great as it was often visited by Gautama Buddha besides Mahinda who paid a visit to it with an assembly of bhikkhus (Dv., p. 65). The whole of Jambudīpa was stirred up by Sānu, the only son of a female lay disciple, who mastered the Tripiṭaka and lived one hundred and twenty years (Dh.C., IV, p. 25). The Kathāvatthu informs us that the people of Jambudīpa led a virtuous life (p. 99). There is a reference to the great Bo-tree at Jambudīpa (Cv., Vol. I, p. 36).

The Buddhist system includes Jambudvīpa as one of the islands that comprise the world, but counts eight dvīpas (instead of seven) and has different names for some of the samudras.<sup>1</sup> The Jaina tradition has, however, new names for the several dvīpas as well as for the samudras. The Bhuvanakoṣa section of the Mārkaṇḍeya, Matsya and Vāyu Purāṇas as well as Bhāṣkarācārya and the Mahābhārata allude to nine divisions of India. Of these nine dvīpas eight have been shown to be divisions not of India proper, i.e. they are not so many provinces of India, but of Greater India,<sup>2</sup> and are islands and countries that encircle the Indian Peninsula. This Indian Peninsula is the ninth dvīpa which is girt by sea (sāgara-samvritah) and is called Kumāridvīpa. This description of India is, however, unknown to Buddhist tradition.

Early Buddhist sources are, however, silent about the size and shape of India, though the ancient Indians had a very accurate knowledge of the true shape and size of their country. Alexander's informants gathered their knowledge from the people of the country, and described India as a rhomboid or unequal quadrilateral in shape, with the Indus on the west, the mountains on the north and the sea on the east and south<sup>3</sup>.... At a somewhat later date the shape of India is described in the Mahābhārata as an equilateral triangle which was divided into four smaller equal triangles<sup>4</sup>.... Another description of India is that of the Navakhaṇḍa or nine divisions which was first described by the astronomers, Parāśara and Varāhamihira, and was afterwards adopted by the authors of several of the Purāṇas.<sup>5</sup> According to this description, India of the times had the shape of an eight-petalled lotus encircling a round central division. 'In the geography of Ptolemy, however, the true shape of India is completely distorted, and its most striking feature, the acute angle formed by the meeting of the two coasts of the Peninsula at Cape Comorin is changed to a single

<sup>1</sup> See Pullee's *Studi Italini di Filologia Indo-Iranica*, Vol. IV, pp. 15-16. Also see J.R.A.S., 1902, p. 142; 1907, p. 42 and CAGI., Intro., p. XXXVI, and foot-note.

<sup>2</sup> CAGI., App. I, pp. 749-754.

<sup>3</sup> CAGI., p. 2.

<sup>4</sup> Ibid., p. 5.

<sup>5</sup> Ibid., pp. 6-7.

coast line running almost straight from the mouth of the Indus to the mouth of the Ganges.'<sup>1</sup> For a Buddhist conception of the shape of India, we have to turn to the *Mahāgovinda Suttanta* (DN., II, p. 235), and to the itinerary of Yuan Chwang, the celebrated Chinese traveller. The former authority states that the great earth (i.e. India) is broad on the north whereas in the south it is 'Sakaṭamukham,' i.e. has the form of the front portion of a cart, and is divided into seven equal parts. The description of the shape of India as given in the *Mahāgovinda Suttanta* thus corresponds to a great extent to the actual shape of the country which is broad on the north having the Himalayas extending from east to west and 'Sakaṭamukham', i.e. triangular towards the south. The description of the shape as we read in the *Mahāgovinda Suttanta* agrees wonderfully with that given by the Chinese author Fah-Kai-lih-to. According to him, the country in shape is broad towards the north and narrow towards the south, a description to which he humorously adds the 'people's faces are of the same shape as the country'.<sup>2</sup> The next important information in this connection is derived from Yuan Chwang's itinerary; and it is interesting to compare his description with those just noted. He describes the shape of the country as a half-moon with the diameter or broadside to the north, and the narrow end to the south. This description, however, is just like what Yuan Chwang's conception could possibly be; for he did not visit the south; in fact, he hardly crossed the Vindhya. His travels were thus mainly confined to the north of India which may be said to resemble a half-moon with the Vindhya as its base and the Himalayas spreading its two arms on two sides as the diameter.

3. *Divisions of India*.—Indian literature, whether Buddhist or Brahmanical, divides India into five traditional divisions. These five divisions are clearly stated in the *Kāvya-Mīmāṃsā* (p. 93):—

‘Tatra Bārāṇasī parataḥ purvadeśaḥ  
Māhiṣmatī parataḥ Dakṣiṇāpathaḥ  
Devasabhā parataḥ paschātdesaḥ  
Prithudakā parataḥ Uttarāpathaḥ  
Vinasanaprayāgayoḥ Gaṅgā-Yamunāyosca  
antarām Antaravedī’

To the east of Bārāṇasī is the eastern country; to the south of Māhiṣmatī is the Dakṣiṇāpatha or the Deccan; to the west of Devasabhā (not yet identified) is the western country; to the north of Prithudaka (modern Pehoa, about 14 miles west of Thaneshwar) is the Uttarāpatha or the northern country; and the tract lying between Vinasana and Prayāga,

<sup>1</sup> CAGI., p. 9.

<sup>2</sup> Fa-Hien's travels—trans. by S. Beal, p. 36, note.

i.e. the confluence of the Yamunā and the Ganges, is called the Antaravedī. But when the *Kāvyamīmāṃsā* says that the western boundary of the eastern country (*Purvadeśa*) is Benares, it seems to extend the eastern boundary of Manu's *Madhyadeśa* up to Benares. This is exactly what it should be. For, by the time when the *Kāvyamīmāṃsā* came to be written the Aryans had already outstripped the older limits of the *Madhyadeśa* and Aryandom had extended up to Benares. In the *Dharmasūtras* and *Dharmaśāstras*, Aryandom, i.e. *Āryāvarta*, is described to have extended from the region where the river Sarasvatī disappears (i.e. the Vinasana of Manu and *Kāvyamīmāṃsā*) in the west, to the *Kālakavana* or Black Forest (identified with a locality near Prayāga by S. N. Majumdar; see CAGL., Intro., p. xli, foot-note) in the east; and from the Himalayas in the north to the *Pāripātra* in the south. The *Dharmaśāstra* of Manu calls the *Āryāvarta* of the *Sūtras* to be the *Madhyadeśa* or the Middle Country and his boundaries of Aryandom are almost identical. Almost all Brahmanical sources give a description of *Madhyadeśa* or *Āryāvarta*, the most important division of India, but very few except the *Kāvyamīmāṃsā*, as stated above, and the *Bhuvanakośa* section of the *Purāṇas* give any detail about the four remaining divisions of the country. And this is exactly the case with Buddhist sources as well. A detailed description of the Middle Country is as old as the *Vinaya Pīṭaka* as well as references to *Majjhima* all over early Pāli texts; but an accurate description of the other divisions of India is not found earlier than Yuan Chwang. The reason is not very far to seek. As with the Brahmanical Aryans, so with the Buddhists, Middle Country was the cradle on which they staged the entire drama of their career, and it is to the description and information of this tract of land (by whatever name they called it) that they bestowed all their care and attention. Outside the pale of *Madhyadeśa* there were countries that were always looked down upon by the inhabitants of the favoured region.

The five divisions as indicated in the *Bhuvanakośa* section of the *Purāṇas* are identical with those given in the *Kāvyamīmāṃsā*. They are: (a) *Madhyadeśa* (Central India), (b) *Udīcya* (Northern India), (c) *Prācya* (Eastern India), (d) *Dakṣiṇāpatha* (Deccan), and (e) *Aparānta* (Western India). The same division of the country into five provinces was adopted by the Chinese as well. 'In the official records of the Thang dynasty in the seventh century, India is described as consisting of "Five Divisions" called the East, West, North, South and Central, which are usually styled the Five Indies.'<sup>1</sup> Yuan Chwang also adopts the same divisions which Cunningham describes as follows<sup>2</sup> :—

<sup>1</sup> CAGL., p. 11.

<sup>2</sup> Ibid., pp. 13-14.

1. *Northern India* comprised the Punjab proper, including Kāśmīr and the adjoining hill States, with the whole of eastern Afghanistan beyond the Indus and the present Cis-Satlaj States to the west of the Saraswati river.

2. *Western India* comprised Sindh and Western Rajputana with Cutch and Gujrat, and a portion of the adjoining coast on the lower course of the Narbadā river.

3. *Central India* comprised the whole of the Gangetic provinces from Thaneswar to the head of the Delta, and from the Himalaya mountains to the banks of the Narbadā.

4. *Eastern India* comprised Assam and Bengal proper, including the whole of the delta of the Ganges together with Sambalpur, Orissa, and Ganjam.

5. *Southern India* comprised the whole of the Peninsula from Nasik on the west and Ganjam on the east to Cape Kumārī (Comorin) on the south, including the modern districts of Berar and Telingana, Mahārāshtra and the Konkan, with the separate States of Hyderabad, Mysore, and Travancore, or very nearly the whole of the Peninsula to the south of the Narbadā and the Mahānadi rivers.

It is thus obvious that the Chinese system of five divisions was directly borrowed, as Cunningham rightly points out, from the Hindu Brahmanical system as described in the Purāṇas and the Kāvya-mīmāṃsā. The only difference is that the *Antaravedi* of the Kāvya-mīmāṃsā was replaced by the 'Middle Country' (i.e. the *Majjhimadesa* of early Pāli texts or *Mid-India* of the Chinese) which included the western portion of the *Prācya* country or Eastern India.



## CHAPTER I

### MAJJHIMADESA OR MIDDLE COUNTRY

The boundaries of Majjhimadesa (Madhyadeśa) or the Middle country have been referred to and explained in both Brahmanical and Buddhist literature of an early date. Thus as early as the age of the Sūtras, we find, in the Dharmasūtra of Baudhāyana, Āryāvarta or the country of the Aryans (which is practically identical with the country later on known as Madhyadeśa) described as lying to the east of the region where the river Saraswatī disappears, to the west of the Kālakavana or Black Forest (identified with a tract somewhere near Prayāga)<sup>1</sup>, to the north of Pāripātra and to the south of the Himalayas.<sup>2</sup> The eastern boundary thus excluded not only the country now known as Bengal but also Bihar which in ancient days included the entire Magadha country, the land *par excellence* of the Buddha and Buddhism. The Dharmaśāstra of Manu, however, calls the Āryāvarta of the Sūtras to be the Madhyadeśa or Middle country. Thus, he defines it as extending from the Himalayas in the north to the Vindhya in the South, and from Vinasana (the place where the Saraswatī disappears) in the west to Prayāga in the east (Himavad-Vindhyayor-madhyam yat prāk vinasanād api pratyag-eva Prayāgāścha Madhyadeśaḥ.....). The Kāvyamīmāṃsā, as we have already seen, however, designates the Āryāvarta of the Sūtras and Madhyadeśa of Manu as Antardvedi (Vinasana Prayāgayoḥ Gaṅgā-Yamunayośca antaram Antardvedi)<sup>3</sup> which extends upto Benares in the east. The Kurma-bhivāga section of the Purāṇas, however, follows Manu in its description of the middle country. It is thus obvious that the eastern boundary of the Madhyadeśa gradually expanded itself with the progress of time so as to include places that had lately acquired a sacredness within the Brahmanical fold.

It has already been hinted at that the ancient Magadhan country including Benares and Bodh-gayā was the land *par excellence* of Buddhism and the Buddha. It was, therefore, quite in the logic of circumstances that Buddhist writers would extend the eastern boundary of the Madhyadeśa (Majjhimadesa) farther towards the east so as to include the Buddhist holy land. The boundaries of the Buddhist Majjhimadesa as given

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<sup>1</sup> CAGI., Intro., pp. XLI, and xli f.n. I.

<sup>2</sup> Baudhāyana—I, 1, 2, 9, etc. Also see Vasīṣṭha, I, 8.

<sup>3</sup> Kāvyamīmāṃsā, p. 93.

in the Mahāvagga (Vol. V, pp. 12-13) may be described as having extended in the east to the town of Kajaṅgala<sup>1</sup> beyond which was the city of Mahāsāla; in the south-east to the river Salalavati (Sarāvati) in the south to the town of Satakapṇika; in the west to the Brāhmaṇa district of Thūna<sup>2</sup>; in the north to the Usiradhaja mountain.<sup>3</sup> The Divyāvadāna (pp. 21-22) however, extends the eastern boundary of Majjhimadesa still farther to the east so as to include Puṇḍavardhana which in ancient times included Varendra—roughly identical with North Bengal. The other boundaries as given in the Divyāvadāna are identical with those as in the Mahāvagga. The Majjhimadesa was 300 yojanas in length, 250 yojanas in breadth, and 900 yojanas in circuit.<sup>4</sup> It is interesting to place side by side the extent of the entire Jambudīpa of which Majjhimadesa was only a part. The Jambudīpa according to the Sumaṅgalavilāsini (II, p. 623) was 10,000 yojanas in extent, whereas Aparagoyāna was 7,000 yojanas (Dasa-sahassa-yojanappamāṇam Jambudīpam, satta-yojana-sahassappamāṇam Aparagoyānam).

Of the sixteen Mahājanapadas<sup>5</sup> that existed in India during the days of the Buddha, as many as fourteen may be said to have been included in the Majjhimadesa. They are: (1) Kāśī, (2) Kosala, (3) Aṅga, (4) Magadha, (5) Vajji, (6) Malla, (7) Cetiya (Cedi),

Countries, towns, cities, etc. of Majjhimadesa—1. Mahājanapadas.

<sup>1</sup> Kajangala is identical with Ka-chu-wen-ki-lo of Yuan Chwang which lay at a distance of above 400 li east from Champā (Bhāgalpur). That Kajangala formed the eastern boundary of the Madhyadeśa is also attested by the Sumaṅgalavilāsini (II, p. 429).

<sup>2</sup> Thūna has not been identified by any scholar. As Yuan Chwang's account makes Thanewar the western-most country of the Buddhist Middle country, I propose to identify Thūna (or Sthūna of Divyāvadāna) with Sthānvisvara<sup>1</sup> (CAGI., Intro., p. xliii, f.n. 2).

<sup>3</sup> Usiradhaja may be said to be identical with Usiragiri, a mountain to the north of Kankhal (Hardwar). IA., 1905, p. 179.

<sup>4</sup> Commentary on Jātaka and Sumaṅgalavilāsini (Rhys Davids in J.R.A.S., 1904, p. 86).

<sup>5</sup> The sixteen Mahājanapadas are referred to in the AN. (Vol. I, p. 213; IV, pp. 252, 256, 260). The Jaina Bhagavati Sūtra, however, gives a slightly different list of them. They are: Aṅga, Bāṅga, Magaha (Magadha), Malaya, Mālava, Accha, Vaccha, Kocchaha, Pādha, (Pāṇḍya?) Lādha (Rādha), Bajji (Vajji), Moli, Kāśī, Kosala, Avaha, and Sambhutarā (Suhmottara?). 'It will be seen that Aṅga, Magadha, Vāta, Vajji, Kāśī and Kosala are common to both the lists. Mālava of the Bhagavati is probably identical with Avanti of the Anguttara. Moli is probably a corruption of Malla. The other states mentioned in the Bhagavati are new, and indicate a knowledge of the far east and the far south of India. The more extended horizon of the Bhagavati clearly proves that its list is later than the one given in the Buddhist Anguttara.' (PHAL., p. 60.)

There is, however, also an epic account of the Majjhimadesa. An interesting account of the tribal characteristics of the peoples of different janapadas is given in the Karpaparva of the Mahābhārata. There the following tribes are mentioned to have been inhabitants of their respective janapadas named after them: the Kauravas, the Pañchālas, the

(8) Vamsa (Vatsa), (9) Kuru, (10) Pañchāla, (11) Maccha (Matsya), (12) Sūrasena, (13) Assaka and (14) Avanti.<sup>1</sup> Gandhara and Kamboj, the two remaining countries, may be said to have been located in Uttarāpatha or the Northern division.

In the Aṅguttara Nikāya Kāśī is included in the list of sixteen Mahājanapadas (AN., I, p. 213; Kāśī. IV, pp. 252, 256, 260). Its capital was Bārānaśī (mod. Benares) which had other names as well, viz. Surundhana, Sudassana, Brahmadaddhana, Pupphavati, Ramma (Jāt., IV, pp. 119-120) and Molinī (Jāt., IV, p. 15). The extent of the city is mentioned as 12 yojanas (Jāt., VI, p. 160) whereas Mithilā and Indapatta were each only seven leagues in extent.

Before the time of the Buddha, Kāśī<sup>2</sup> was a great political power. Its kings from time to time fought with the Kosalan kings. Sometimes Kāśī extended its suzerain power over Kosala and sometimes Kosala conquered Kāśī. But on the whole it appears that before the Buddha's time Kāśī was the most powerful kingdom in the whole of northern India (Jāt., III, pp. 115 ff.; VT., pt. II, pp. 30 ff.; Jāt., I, pp. 262 ff.). But in the time of the Buddha, Kāśī lost its political power. It was incorporated sometime into the Kosalan kingdom and sometime into the Magadhan kingdom. There were fierce fights between Pasenadi, king of Kosala, and Ajātasattu, King of Magadha, regarding the possession of Kāśī. Kāśī was finally conquered and incorporated into the Magadha kingdom when Ajātasattu defeated the Kosalans and became the most powerful king of Northern India. (SN., I, pp. 82-85.)

In the Buddhist world, Kapilavatthu, Bārānaśī and Kusinārā were the four places of pilgrimage (Dīgha, Vol. II, Mahāparinibbāna Suttanta). It was at Benares that the Buddha gave his first discourse on the *Dhammacakkā* or the wheel of Law (MN., Vol. I, pp. 170 ff.; Cf. SN., V, pp. 420 ff.; KV., pp. 97, 559).

Sālyas, the Matsyas, the Naimishas, the Chedis, the Sūrasenas, the Magadhas, the Kosalas, the Angas, the Gandharvas and the Madrakas.

The Janavasabha Suttanta (DN, II) refers to the following janapadas: Kāśī-Kosala, Vajji-Malla, Ceti-Vamsa, Kuru-Pañchāla and Maccha-Sūrasena. The Indriya Jātaka (Jāt., III, p. 463) refers to the following janapadas:—Surattha (Surat), Lambacūlaka, Avanti, Dakṣiṇāpatha, Daṇḍaka forest, Kumbhavatinagara, and the hill tract of Araṭṭhara in the Majjhimapadesa.

<sup>1</sup> Strictly speaking Assaka at least, if not Avanti, as referred to in the early Buddhist texts, should be considered as situated in the Dakṣiṇāpatha or the Deccan for both the settlements that are found mentioned in Buddhist sources lay outside the borders of the Madhyadeśa.

<sup>2</sup> The earliest mention of the Kāśīs as a tribe seems to be met with in the Paippalāda recension of the Atharva Veda. The city of Kāśī is stated in the Brāhmaṇas to have been situated on the Varanāvati river (CHL., p. 117). According to the Rāmīyaṇa, Kāśī was a kingdom while Prayāga with the country around was still a forest (Ādikāṇḍa, XII, 20). In the Vāyu Purāṇa, the kingdom of Kāśī is stated to have extended up to the river Gomatī.

The Buddha met an Ājīvika named Upaka on his way to Benares to preach the wheel of Law at Isipatana Migadāya (Therī GC., p. 220). He reached Benares after crossing the Ganges at Prayāga direct from Verañjā<sup>1</sup>. The Buddha spent a great part of his life at Benares. Here he delivered some of the most important discourses and converted many people (AN., Vol. I, pp. 110 ff., pp. 279-280; Ibid., III, pp. 320-322, pp. 392 ff., pp. 399 ff.; SN., I, pp. 105-106; VT., I, pp. 102-108, pp. 110-112).

Benares was a great centre of industry, trade, etc. There existed trade relations between Benares and Sāvattthī (Dh. C., III, p. 429) and between Benares and Taxila (Ibid., I, p. 123). The people of Benares used to go to Taxila. We read in the *Susīma Jātaka* that a certain youth of Benares went to Taxila, two thousand leagues away from the former, to learn the 'hatthi-sutta' (Jāt., II, p. 47). We know from the *Bhojājāniya Jātaka* (No. 23) that 'all the kings round coveted the kingdom of Benares.'

Kosala is mentioned in the *Āṅguttara Nikāya* as one of the sixteen Mahājanapadas. The *Dīgha Nikāya* (I, p. 103) and the *Sumaṅgala-vilāsini* (I, pp. 244-45) tell us that Pokkharasādi, a famous brāhmaṇa teacher of Kosala, lived at Ukkatṭhanagara which had been given to him by King Pasenadi.

The *Saṃyutta Nikāya* (I, pp. 70-97) gives us much information about Kosala and its king Pasenadi. We are told that Pasenadi fought many battles with the Magadhan King, Ajātasattu. In the end, however, there was a conciliation between the two kings.

The Buddha spent much of his time at Sāvattthī, the capital of Kosala, and most of his sermons were delivered there. The story of the conversion of the Kosalans to the Buddhist faith is related in some detail. In course of his journey over northern India, Buddha reached Kosala and went to Sālā, a brāhmaṇa village of Kosala. There the Buddha delivered a series of sermons and the brahmin householders were converted to the new faith (MN., I, pp. 285 ff.). The Buddha also converted the brahmins of Nagaravinda, a brāhmaṇa village of Kosala (Ibid., III, pp. 290 ff.). He went to the Mallas, Vajjis, Kāśis and Magadhas from Kosala (SN., V, p. 349). Once he went to Venāgapura, a brāhmaṇa village of Kosala, and converted the brāhmaṇa householders of the village (AN., I, pp. 180 ff.). In the *Pārāyaṇavagga* of the *Sutta Nipāta* (pp. 190-192), we are told that a teacher of Kosala named Bāvari went from Kosala to Dakkhināpatha. There in the kingdom of Assaka, near the lake, he built a hermitage on the bank of the river Godāvari. We are further told that Bāvari

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<sup>1</sup> *Samantapāsādikā*, I, p. 201.

and a certain brāhmaṇa went to the Buddha who was then in Kosala in order to have their dispute settled by the Blessed One.

Kosala had matrimonial alliances with neighbouring powers. In Jātaka (III, pp. 211-213) we are told that Dighāvu or Dighāyu, a prince of Kosala, married a daughter of the king of Benares. In Jātaka (II, p. 237 and IV, pp. 342 ff.) we find that Mahākosala, father of King Pasenadi of Kosala, gave his daughter in marriage to King Bimbisāra of Magadha. The pin-money was the village of Kāsi yielding a revenue of a hundred thousand for bath and perfume. The Kosala Saṃyutta (SN., I, pp. 82-85) and a Jātaka story (Jāt., IV, pp. 342 ff.) tell us that there took place many a fierce fight between the sons of Mahākosala and Bimbisāra, Pasenadi and Ajātasattu respectively. But the two kings came into a sort of agreement. Ajātasattu married Vajirā, daughter of Pasenadi, and got possession of Kāsi.

In the north the Kosala country included the region occupied by the Sākya of Kapilavastu. Mutual jealousies sometimes led to war between the two countries. Thus we are told that the Sākya became the vassals of King Pasenadi of Kosala (DB., pt. III, p. 80).<sup>1</sup>

The capital cities of Kosala were Sāvattthi and Sāketa. But from the Epics and some Buddhist works Ayodhyā seems to have been the earliest capital, and Sāketa the next. In Buddha's time, Ayodhyā had sunk to the level of an unimportant town (Buddhist India, p. 34), but Sāketa and Sāvattthi (Śrāvastī)<sup>2</sup> were two of the six great cities of India (Mahāparinibbāna Sutta, S.B.E., XI, p. 99). Ayodhyā or Oudh was a town on the river Sarajā. Some think that Sāketa and Ayodhyā were identical, but Prof. Rhys Davids has been successful to point out that both cities were existing in the Buddha's time. Besides Sāketa and Sāvattthi, there were other minor towns like Setavya (Pāyāsi Suttanta) and Ukkattha (Ambattha Sutta) included in Kosala proper. Some hold that Sāvattthi was so called because it was resided in by the sage Sāvattthi. But in the Papañca-sūdanī (I, p. 59), we find a different explanation. The city is said to have contained everything required by human beings. Hence the city is called Sāvattthi (sabbam + attthi).

<sup>1</sup> The Sutta Nipāta, however, definitely includes the territory of the Sākya of Kapilavastu within the kingdom of Kosala. There-in (S.B.E., X, Part II, 87-88) Buddha says, 'just beside Himavanta there lives a people endowed with the power of wealth, the inhabitants of Kosala. They are *Adicchās* (belonging to *Aditya* family) by family, Sākya by birth.....' The Majjhima Nikāya (II, 124) too is definite on this point. There-in Pasenadi is recorded to have said, 'Bhagavā pi Khatthiyo, aham pi Khatthiyo, Bhagavā pi Kosalako, aham pi Kosalako'.

<sup>2</sup> Sāvattthi is identical with the great ruined city on the south bank of the Rapti called Saheth-Maheth.

The Jātaka stories (Jāt., VI, p. 68; IV, pp. 144 ff. and 236 ff.) speak of the wealth and glory of Sāvattthī. It was at Sāvattthī that the Buddha permitted the womenfolk to enter the Buddhist Saṅgha (MN., III, pp. 270 ff.). Anāthapiṇḍika, the great merchant, and Visākhā Migāramātā, the most liberal hearted of ladies about whom Buddhist literature speaks so much, were inhabitants of Sāvattthī.

Sāvattthī contributed a good number of the bhikkhus and bhikkhunis who were of great fame and honour. Patācārā (Dh. C., II, pp. 260 ff.), Kīsāgotamī (Ibid., II, pp. 270 ff.), Nanda, the son of Mahāpajāpati Gotamī (Ibid., I, pp. 115 ff.), Kaṅkhārevata, the chief of the Bhikkhus, practising jhāna (Pss. B., p. 7) and Sumanā, sister of Mahākosala (Pss. S., pp. 19-20).

Among other towns in the Kosala country may be mentioned, besides already noted, Dandakappaka (AN., III, pp. 402 ff.), Naḷakapāna (Ibid., V, pp. 122 ff.), Paṅkadhā (Ibid., I, p. 236), and a village named Toranavattthu between Sāvattthī and Sāketa (SN., IV, pp. 374 ff.). The Palāsavana was at Naḷakapāna. The Vinaya Texts tell us (pt. I, pp. 220-221) that the road from Sāketa to Sāvattthī was haunted by robbers.

The ancient Kosala kingdom was divided into two great divisions, the river Sarayū serving as the wedge between the two; that to the north was called Uttara Kosala, and the one to the south was called Dakṣiṇa Kosala.

The Kingdom of Aṅga has been frequently referred to in Pali literature. Its capital Campā was situated on the river (mod. Chāndan) of the same name (Jātaka 506) and the Ganges,<sup>1</sup> at a distance of 60 yojanas from Mithilā (Jāt., VI, p. 32). Aṅga proper of the Epics comprised the modern districts of Bhagalpur and Monghyr and extended northwards up to the river Kosi. The Aṅga kingdom at one time included Magadha and probably extended to the shores of the sea. The Vidhura Paṇḍita Jātaka (Jāt., No. 545) describes Rājagaha as a city of Aṅga. The actual site of Campā, the ancient capital of Aṅga, is probably marked by two villages Campānagara and Campāpura that still exist near Bhagalpur. The ancient name of Campā was probably Mālinī or Mālina<sup>2</sup> as stated in the Mahābhārata, the Purāṇas, and the Harivaṃśa. The Mahājānaka Jātaka (No. 539) refers to the gate, watch-tower and walls of Campā which, according to the Mahāparinibbāna Sutta, was one of the six great cities of India. Another Jātaka (Jāt., VI, 539) seems to record that Campā gradually increased in wealth and traders sailed from her banks to Suvannabhūmi (Lower Burma) for trading purposes. It is not at all impro-

<sup>1</sup> Watters, Yuan Chwang, II, 181; Dko., II, 2.

<sup>2</sup> Campasya tu purī Campā Yā Mālinyabhavat purā, Mbh., XII, 5, 6-7; Matsya, 48, 97; Vāyu, 99, 105-06; Hv., 32, 49.

bable that emigrants from this city were responsible for naming and establishing the great settlement of the same name in Cochin-China in South-East Asia.<sup>1</sup>

In the *Anguttara Nikāya*, *Āṅga* is mentioned as one of the sixteen *Mahājanapadas*. The *Vinayapitaka* (Vol. I, p. 179) tells us that there were 80,000 villages in the kingdom of *Āṅga*, and *Campā* was one of them. In the *Saṃyutta Nikāya* (pt. V, p. 225) we find mention of the town of *Āpaṇa* in *Āṅga*. In the *Mahāgovinda Suttanta* (DN., II, p. 235) we find that *Mahāgovinda* built the city of *Campā*.<sup>2</sup> The same *Suttanta* also tells us that *India* was then divided into seven political divisions. The seven kingdoms with their capitals are named below :—

- |                       |                          |
|-----------------------|--------------------------|
| (1) <i>Kaliṅga</i> .. | capital <i>Dantapura</i> |
| (2) <i>Assaka</i> ..  | „ <i>Potana</i>          |
| (3) <i>Avanti</i> ..  | „ <i>Māhissatī</i>       |
| (4) <i>Sovira</i> ..  | „ <i>Roruka</i>          |
| (5) <i>Videha</i> ..  | „ <i>Mithilā</i>         |
| (6) <i>Āṅga</i> ..    | „ <i>Campā</i>           |
| (7) <i>Kāśī</i> ..    | „ <i>Bārānasi</i>        |

Before the time of the Buddha, *Āṅga* was a powerful kingdom. We are told in one of the *Jātakas* (*Jāt.*, VI, p. 272) that *Magadha* was once under the sway of *Āṅgarāja*. We are informed by the *Jātaka* book that there was a river between *Āṅga* and *Magadha* which was inhabited by a *Nāga-rājā* who helped the *Magadhan* king to defeat and kill the *Āṅga-rājā* and to bring *Āṅga* under his sway. In one of the *Jātakas* (*Jāt.*, V, pp. 312–316), it is stated that *King Manoja* of *Brahmavaddhana* (another name of *Benares*) conquered *Āṅga* and *Magadha*. In Buddha's time *Āṅga* lost her political power for ever. During this period *Āṅga* and *Magadha* were constantly at war (*Jāt.*, IV, pp. 454–55). The *Āṅga* country became subject to *Seniya Bimbisāra*. This is clearly proved by the fact that a certain brahmin named *Sonanda* with whom the Buddha had a discussion on the subject of caste, lived at *Campā* on the grant made by *King Bimbisāra* and used to enjoy the revenues of the town which was given to him by the King (DN., Vol. I, p. 111).

In the *Sumaṅgalavilāsini* (pt. I, p. 279) we find mention of a tank called *Gaggarapokkharani* dug by the queen *Gaggarā* of *Campā*. From the *Sonanda Suttanta* (DN., Vol. I) we

<sup>1</sup> IA., VI, 229; It-sing, 58; Nundolal Dey, Notes on Anc. *Āṅga*, J.A.S.B., 1914.

<sup>2</sup> The *Mahābhārata*, however, tells us that *Āṅga* was so called after its king *Āṅga* (*Ādiparva*, CIV., 4179 ff.) who seems to be identical with *Āṅga Vairocana* mentioned in the *Āitareya Brāhmaṇa* (VIII, 4, 22). The *Rāmāyaṇa* says that *āṅga* or body of the love-god *Kāma* was consumed here and the country was, therefore, called *Āṅga* (cf. CAGI., Notes, p. 722).

know that the Buddha with a large company of bhikkhus went to Campā in the Aṅga country and dwelt there on the bank of the Gaggarā. The Vinaya Piṭaka (Vol. I, pp. 312-315) gives us to know of Gautama's activities in Aṅga and Campā. From the Majjhima Nikāya (Vol. I, pp. 271 ff.) we know that the Buddha while dwelling among the Aṅgas in a city named Assapura in the kingdom of Aṅga preached the Mahāassapura Suttanta to the bhikkhus, and on another occasion the Blessed One delivered the Culla-assapura suttanta to the bhikkhus (MN., I, pp. 281 ff.). It is said in the Nidānakathā (Jāt., I, p. 87) that many sons of the householders of Aṅga and Magadha followed the Buddha in course of his journey from Rājagaha to Kapilavatthu. One of the Jātakas (Jāt., VI, p. 256) tells us that from the Himalaya sages came to the city of Kāla-Campā in the kingdom of Aṅga to enjoy cooked food. In the Dhammapada Aṭṭhakathā (Vol. III, pp. 241 ff.) we find that the chaplain of King Mahākosala, father of Pasenadi-Kosala, named Aggidatta gave up household life and lived in the midst of Aṅga-Magadha and Kuru country, and the people of Aṅga-Magadha used to offer charities to Aggidatta and his disciples.

Aṅga was a prosperous country containing many merchants (VV. C., p. 337). It is evident from the Vimānavatthu Commentary that the people of Aṅga used to go to trade with many caravans full of merchandise to Sindhu-Soviradeśa. They had to pass through a desert and once they lost their way but were afterwards saved by a god (p. 332). At the time of the Buddha, Campā, according to the Dīgha Nikāya, was a big town and not a village, and the Master was requested by Ānanda to obtain Parinirvāna in one of the big cities, e.g. Campā, Rājagaha (DN., II, 146).

Campā was once ruled by Asoka's son, Mahinda, his sons and grandsons (Dīp., p. 28). It was at Campā that the Buddha prescribed the use of slippers by the Bhikkhus (VP., I, 179 foll.). The Dīgha Nikāya of the Sutta Piṭaka informs us that the Blessed One was sojourning amongst the Aṅgas and went to Campā and took his abode in a vihāra on the bank of the tank Gaggarā (DN., I, pp. III ff.).

The Buddha was, according to the Majjhima Nikāya (I, pp. 271 ff.), once dwelling among the Aṅgas in a city named Assapura in the kingdom of Aṅga. Many sons of householders of Aṅga and Magadha followed the Buddha in course of his journey from Rājagaha to Kapilavastu. They all were his disciples (Jāt., I, Nidānakathā, p. 87).

Early Pāli literature abounds in information about the

**Magadha.** Magadha country, its people, and its ancient capital Giribbaja. Magadha rough-

ly corresponds to the modern Patna and Gaya districts of Bihar. Its earliest capital was Girivraja, or old Rājagriha, near Rājgir among the hills near Gayā. The Mahāvagga

calls it Giribbaja of the Magadhas in order to distinguish it from other cities of the same name (Cf. Girivraja in Kekaya).<sup>1</sup> Giribbaja seems to have other and perhaps older names. The Rāmāyaṇa tells us that the city was known by the name of Vasumatī (I, 32.7). The Mahābhārata seems to record that Girivraja was also called Bārhadrathapura (II, 24-44) as well as Māgadhapura (II, 20, 30) and that Māgadhapura was a well-fortified city being protected by five hills (puram durādharshaṁ samantataḥ). Other names recorded in the Mahābhārata are Varāha, Vrishabha, Rishigiri, and Caityaka.<sup>2</sup> There is, however, another name, Bimbisārapuri, by which Indian Buddhist writers designated the city.<sup>3</sup> The Life of Yuan Chwang (p. 113) mentions still another name, Kusāgārapura.<sup>4</sup> The statement of the Mahābhārata that Girivraja was protected by five hills is strikingly confirmed by the Vimānavatthu commentary (p. 82) in which we read that the city of Giribbaja was encircled by the mountains Isigili, Vepulla, Vebhāra, Paṇḍava and Gijjhakūṭa. The Vinaya Piṭaka (Vol. I, p. 29) tells us that Magadha comprised eighty thousand villages all of which were under the sway of King Bimbisāra. The same work informs us that the river Tapodā flowed by this ancient city (VP., IV, pp. 116-117). In the Majjhima Nikāya (Vol. I, pp. 166-67) we find that Senānigāma, one of the villages of Magadha, was a very nice place having a beautiful forest and a river with transparent water. The Saṃyutta Nikāya (Vol. I, pp. 172-73) tells us of the brāhmaṇa village of Ekaṇālā where a brāhmaṇa named Bharadvāja lived. The Brāhmaṇa was converted by the Buddha. The same Nikāya tells us of Nālakagāma in Magadha where Sāriputta delivered a discourse on nibbāna to a wandering ascetic named Jambukhādaka (Sam. IV, pp. 251-260). In the Dīgha Nikāya (I, pp. 127 ff.) we find mention of a brahmin village of Khānumata in the territory of Magadha. In the Dhammapadatthakathā (Vol. III, pp. 439-40) it is related that once the Buddha while staying at Rājagaha informed King Bimbisāra of Magadha that he would pay a visit to Vesālī. Bimbisāra prepared a road for the Buddha, and caused the ground from Rājagaha to the Ganges, a distance of 5 leagues to be made smooth, and erected a rest house at the end of each league. From the

<sup>1</sup> PHAI, p. 70.

<sup>2</sup> PHAI, p. 70

<sup>3</sup> B. C. Law, The Life and Work of Buddhaghosa, p. 87 n.

<sup>4</sup> Rg Veda mentions a territory called Kikata ruled by a chieftain named Prameganda. In later works Kikata has been alluded to as identical with Magadha (Cf. Abhidhāna-Chintāmaṇī, 'Kikataḥ Magadhāh-vayāḥ' also Bhāgavata Purāṇa, I, 3, 24; and Śrīdhara, 'Kikataḥ Gayā-pradeśaḥ'). In Vedic, Brāhmaṇa and Sūtra periods, Magadha was considered to have been outside the pale of Aryan and Brahmanical culture and was, therefore, looked down upon by Brahmanical writers. But Magadha was the Buddhist holy land, and has always been included in the Madhyadesa.

*Mahāvastu* (Le *Mahāvastu*, Ed. by Senart, Vol. I, pp. 253 ff.) we know also of Buddha's journey from Rājagriha to Vesālī. We are told that King Bimbisāra had the road all the way from Rājagaha to the Ganges decorated with flags and garlands, and that the Licchavis too had decorated the road from the Ganges to Vesālī. In the *Divyāvadāna* (p. 55) we find the Buddha saying to the Bhikkhus that in order to go to Rājagaha from Sāvattthī one should cross the Ganges by boats kept either by King Ajātasattu or by the Licchavis of Vesālī. These statements from various sources show that the Ganges formed the boundary between the Kingdom of Magadha and the republican country of the Licchavis, and that both the Magadhas and the Licchavis had equal rights over the river Ganges. In the *Campeyya Jātaka* (*Jāt.*, IV, p. 454) we find that the river Campā flowed between Āṅga and Magadha forming the boundary between the two kingdoms.

The two kingdoms of Āṅga and Magadha were engaged in battles from time to time (*Jāt.*, IV, pp. 454-55). In a *Jātaka* story (*Jāt.*, V, pp. 315 foll.) it is stated that once the King of Benares conquered both Āṅga and Magadha. In another *Jātaka* story (*Jāt.*, VI, p. 272) it is said that the Magadha kingdom once came under the suzerainty of Āṅga. The *Mahāvagga* (S.B.E., XVII, p. I) offers a reasonable evidence to prove that the kingdom of Āṅga came under Bimbisāra's sway.<sup>1</sup> The *Sona-danda Suttanta* (*Digha*, Vol. I) also proves the same thing. The *Kosala Samyutta* (SN., I, pp. 83-85) gives an account of a war between Pasenadi of Kosala and Ajātasattu of Magadha. In the end Ajātasattu succeeded in extending his sway over Kosala with the help of the Licchavis. Magadha during the reign of Ajātasattu came into conflict also with Vesālī of the Vajjis. Preliminaries to this struggle are described in the *Mahāvagga* and the *Mahāparinibbāṇa Suttanta* as well as in the *Nirayāvalī Sutta* of the Jains. With Bimbisāra and Ajātasattu Magadha rose to such eminence that centuries later till Asoka's Kalinga war, the history of Northern India is practically the history of Magadha.

Magadha was an important centre of Buddhism. According to the *Kathāvatthu* account (I, p. 89) Sāriputta and Moggallāna were converted by the Buddha to his faith while the latter was in Magadha. The *Samantapāsādikā* (I, p. 63) tells us that the missionaries who visited various places to preach the dhamma of Asoka were almost all natives of Magadha.

In Asoka's time the capital of the Magadhan kingdom was Pāṭaliputta (the older Pāṭaligāma where the ministers of

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<sup>1</sup> We learn from Jaina sources (*Hemachandra*, the author of *Sthavirāvalī*; cf. also the *Bhagavati Sūtra* and the *Nirayāvalī Sūtra*) that Āṅga was governed as a separate province under a Magadhan prince with Campā as its capital.

Ajātasattu built a fort to repel the Vajjis—DN., II, 86). In the *Samanta-Pāsādikā* (I, p. 52) we find that Asoka's income from the four gates of the city of Pāṭaliputta was 400,000 *kahāpanas* daily, and in the *Sabhā* or Council he used to get 100,000 *kahāpanas* daily.

Pāli literature, however, contains numerous references to Rājagaha,<sup>1</sup> the ancient capital of Magadha. In the *Samyutta* (Vol. II, pp. 191-92) it is stated that the *Vepullapabbata* which was formerly called the *Vaṅkakapabbata* was one of the hills surrounding Rājagaha. People could get up to its summit in three days. It was also called *Supana*.

In the *Vinaya Piṭaka* we are told that from Rājagaha a road lay to *Andhakavinda* which was once visited by 500 carts all full of pots of sugar (II, p. 93). *Bimbisāra's* court-physician *Jīvaka* is referred to as an inhabitant of this place (VP., II, pp. 184-85). But his birth place was Magadha whose rice fields are described to have been divided into short pieces, and in rows, and by outside boundaries and by cross boundaries (*Vinaya Texts*, II, pp. 207-208). *Jīvaka* was, however, educated at *Taxila* (*Vinaya Texts*, S.B.E., II, p. 174). Rājagaha had a gate which used to be closed in the evening, and nobody, not even the King was allowed to enter the city after that (VP., IV, pp. 116-117). The city had a fort which was once repaired by *Vassakāra*, the minister of Ajātasattu. *Veluvana*, the bamboo park of Rājagaha has often been referred to as a residence of the Master. *Kalandakanivāpa* has also been referred to as another residence of the Master. In the 11th *Khandhaka* of the *Cullavagga*, there is an important reference to the Council of Rājagaha (VT., pt. III).

Magadha during the early Buddhist period was an important political and commercial centre and people from all parts of northern India flocked to the country in the wake of commerce and other pursuits. Stories of traders and merchants passing through or residing at the capital city are too numerous to recount. Magadha maintained friendly relations by marriage and other alliances not only with the northern neighbours but also with the western *Mahājanapada* of *Gandhāra* from whose king *Pukkusāti* she received an embassy and a letter. When King *Pradyota* was suffering from jaundice, the Magadhan King *Bimbisāra* sent his court-physician *Jīvaka* who had received his training at *Taxila*.

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<sup>1</sup> The older capital of Rājagaha was however burned down by fire even during the reign of *Bimbisāra*, when another new capital city was built called the new Rājagaha. *Yuan Chwang* says that when *Kuśāgrapura* or *Kuśāgrapur* (probably named after the early Magadhan King *Kuśāgra*-Pargter, *Anc. Ind. Hist. Tradition*, p. 149) or old Rājagaha was afflicted by fires, the King went to the cemetery and built the new city of Rājagaha. *Fā-hien*, however, says that it was Ajātasattu and not *Bimbisāra*, who built the new city of Rājagaha.

The tribe of the Vajjis included, according to Cunningham and Prof. Rhys Davids, atthakulas or eight confederate clans among whom the Vajjis, the Videhans, the Vajjis themselves, and the Licchavis were the most important.<sup>1</sup>

The Videha clan had its seat at Mithilā which is recorded in the Brāhmanas and the Purāṇas to have originally a monarchical constitution.<sup>2</sup>

The Vajji or Vriji clan is mentioned by Pāṇini (IV, 2. 131) and Kautilya (Mysore Ed., 1919, p. 378) who however, distinguishes the Vrijikas or Vajjis from the Licchavikas. Yuan Chwang (Watters, II, 81) also distinguishes the Fu-li-chih (Vriji) country from Fei-she-li (Vaisālī). It seems that Vrijika or Vajji was not only the name of the confederacy, but also of one of the constituent clans. But the Vajjis, like the Licchavis, are often associated with the city of Vesālī which was not only the capital of the Licchavi clan, but also the metropolis of the entire confederacy. 'A Buddhist tradition quoted by Rockhill (Life of the Buddha, p. 62) mentions the city of Vesālī as consisting of three districts. These districts were probably at one time the seats of three different clans.'<sup>3</sup>

The Licchavis had their capital at Vesālī identical with Besārh in the Muzaffarpur district of Bihar. In the Paramattahajotikā on the Khuddakapāṭha and the Pujāvaliya a Ceylonese Buddhist work, we find an account of the mythical origin of the Licchavis, the Vajji country and the capital Vesālī. Buddhaghosa's fanciful story of the origin of the town of Vesālī is also supported by the Jātakatthakathā to the Ekapanna Jātaka (Jāt., I, p. 504). It is said in the commentary that at the time of the Buddha the city of Vesālī was encompassed by three walls at a distance of a gāvuta from one another and that at three places there were gates with watch-towers and buildings. From the Mahāvastu (Le Mahāvastu, Ed. by Senart, Vol. I, pp. 253 ff.) we know that the Buddha once visited Vesālī invited by the Licchavis. Vesālī, at the time of the Buddha, was an opulent, prosperous and populous town. It had 7,707 storied buildings, 7,707 pinnacled buildings, 7,707 ārāmas or pleasure grounds, and 7,707 lotus ponds

<sup>1</sup> Other confederate clans were probably Jāstrikas, Ugras, Bhogas, and Aikshvākas. To the Jāstrika clan belonged Mahāvīra, the Jina; they had their seats at Kuṇḍapura or Kuṇḍagrāma and Kollāga. But they were called 'Vesālie,' i.e. inhabitants of Vesālī (Hœrnle, Uvāsagadasā, II, p. 4, note).

<sup>2</sup> Mithilā is, however, identified by some scholars with the small town of Janakpur just within the Nepal border. 'But a section of them may have settled in Vaisālī. To this section probably belonged the princess Trisālā, also called Videhadattā, mother of Mahāvīra'. PHAL., p. 74.

<sup>3</sup> PHAL., pp. 74-75.

(Vinaya Texts, S.B.E., II, p. 171). A similar account of Vesālī is also found in the *Lalitavistara* (Ed. by Lefmann, Chapter III, p. 21).<sup>1</sup> Vesālī was well provided with food, the harvest was good, alms were easy to obtain and one could very well earn his living by gleaning or through favour (VT., II, p. 117). There at Vesālī was the Gotamaka shrine. There lay a road from Vesālī to Rājagaha (Ibid., II, pp. 210-11) and another from Vesālī to Kapilavatthu whence a number of Śākya ladies came to receive ordination from the Master who at that time was staying at Kūṭāgāra hall in the Mahāvana (Ibid., III, pp. 321 foll.). In the 12th Khandhaka of the Cullavagga there is an important reference to the Buddhist Council of Vesālī (VT., III, pp. 386 ff.).

The Buddha's missionary activities were confined not to Magadha and Kosala alone, but were spread over to Vesālī as well. Many discourses were delivered here either at the mango-grove of Ambapālī, in the outskirt of the city or at Kūṭāgāra-sālā in the Mahāvana, the great forest stretching upto the Himalayas.

The Mahāparibbāna Suttanta of the Dīgha Nikāya speaks of the existence of concord and amity among the Licchavis.<sup>2</sup> In the Samyutta Nikāya (P.T.S., pt. II, pp. 267-68), we find the Buddha saying that the Licchavis were strenuous and diligent, zealous and active. The Blessed One further said that if the Licchavis would be given to luxury and indolence, they were sure to be conquered by the Magadhan King Ajātasattu.

The Majjhima Nikāya (Vol. I, p. 231) tells us of the Vajjis and the Mallas as forming saṅghas and ganas, that is, clans governed by organised corporations. The Mahāvastu states that there were twice 84,000 Licchavirājās residing within the city of Vesālī. The commentaries on the Cullakālīṅga Jātaka (Jāt., III, p. 1), and the Ekapaṇṇa Jātaka (Jāt., I, p. 504) speak of 7,707 rājās of Vesālī.

The political relation between Magadha and Vesālī was friendly. The fact that Ajātasattu is called Vedehiputto or Vaidehiputra (SN., II, p. 268; Commy. on Dīgha I, p. 47; Commy. on Majjhima I, p. 125; Commy. on Samyutta II, p. 215, Dvd., p. 55) goes to show that King Bimbisāra established matrimonial alliance with the Licchavis by marrying a Licchavi princess. In the Majjhima Nikāya (Vol. II, pp. 100-101) we find that the Licchavis were on friendly terms with King Pasenadi of Kosala.

<sup>1</sup> Vesālī is so called because it is extensive, i.e. Visālībhūtatāya Vesālīti saṅkham gataṃ (Papañcasudanti, II, p. 19). Yuan Chwang while visiting Vesālī saw two huge groups of ruins which even in the last century came down to be known as Rājā Visālī Kā garh. This is, however, an ingenuous way of explaining the name Vesālī.

<sup>2</sup> Cf. BS., pp. 3-4.

From the *Mahāparinibbāna Suttanta* (DN., II, pp. 72 ff.) it is clear that Ajātasattu was determined to destroy the Vajjian power. In the *Sumaṅgalavilāsinī* we are told of the immediate cause which led to the outbreak of the war. It is said that there was a port near the Ganges extending over a Yojana, half of which belonged to Ajātasattu and half to the Licchavis. There was a mountain not far from it, and at the foot of the mountain there was a mine of precious substance. Ajātasattu found the Licchavis too powerful to crush. Accordingly he sent Sunidha and Vassakāra, his ministers to sow the seed of dissensions among the Licchavis. Vassakāra succeeded in bringing about disunion among the Licchavi princes. Ajātasattu then succeeded in destroying the Licchavis. Buddhist tradition has, however, preserved the names of eminent Licchavis as Mahānāma, general Siha, Dummukha and Sunakkhatta. (AN., III, 74; Mahāli Sutta of the *Dīgha Nikāya* DB., I, p. 198; VT., II, p. 108; MN., I, 234; 68, II, 252; The Book of the Kindred Sayings, pt. I, 295.)

The Mallarāṭṭha or Mallarāṣṭra has been mentioned in the *Āṅguttara Nikāya* as one of the sixteen Mahājanapadas. The kingdom was divided into two parts which had for their capitals the cities of Kusāvati or Kusinārā and Pāvā identical probably with Kasia (on the smaller Gondak and in the east of the Gorakhpur district) and a village named Padaraona (12 miles to the north-east of Kasia) respectively.<sup>1</sup> The *Mahāparinibbāna Suttanta* states that the Sāla grove of the Mallas where the Buddha lay in his *Mahāparinibbāna* was situated near the river Hiranyavati identical probably, as Smith indicates, with the Gaṇḍak (*Early Hist. of India*, p. 167 n.).

The Mallas had at first a monarchical constitution (Kusa Jātaka; *Mahāparinibbāna Suttanta*, *Mahāsudassana Suttanta*, etc.) when their capital city had been known as Kusāvati. But later on, in the time of the Buddha, when the monarchy came to be replaced by a republican constitution, the name of the city was changed to Kusinārā. Besides Kusinārā, the Mallas had other important cities namely, Bhoganagara, Anupiyā and Uruvelakappa<sup>2</sup> in the neighbourhood of which there existed a wide forest called Mahāvana.

In the *Mahāparinibbāna Suttanta* of the *Dīgha Nikāya* it

<sup>1</sup> The exact site of Kusinārā is not known, but the discovery in the large stūpa behind the Nirvāṇa temple near Kasia of an inscribed copper-plate with the words '(parini) rvāṇa-chaitye tāmrapatta iti' seems to support the view that Kasia is probably the ancient Kusinārā. With regard to the identification of Pāvā, we are still less certain. Carlleyle disagrees with Cunningham and seems to identify Pāvā with Fazilpur, 10 miles south-east of Kasia (CAGI., p. 714).

<sup>2</sup> B. C. Law—*Some Kṣatriya Tribes of Ancient India*, p. 149; cf. SN., V, p. 228; AN., IV, p. 438.

is stated that Ānanda requested the Buddha not to attain Mahāparinibbāna in a small town like Kusinārā. He suggested the names of great cities like Campā, Rājagaha, Sāvattthi, Sāketa, Kosambī, and Bārānaśī. But the Blessed One selected Kusinārā as the place of his Mahāparinibbāna and silenced Ānanda by narrating the former glories of Kusāvati. The ancient city of Kusāvati had seven ramparts, four gates, and seven avenues of palm trees. The Buddha himself says that Kusinārā is ancient Kusāvati. It was a capital city, and was 12 yojanas in length from east to west, and 7 yojanas in width north to south (DN., II, pp. 146-47).

In the Mahāparinibbāna Suttanta (DN., II, pp. 72-168) we find an account of the Buddha's journey from Rājagaha to Kusinārā. We are also told of halting places, the list of which is given in order with important events :—

1. Rājagaha—the Buddha consulted by Ajātasattu about an expedition against the Vajjis.
2. Ambalaṭṭhikā.
3. Nālandā.
4. Pāṭaligāma where he crossed the Ganges.
5. Koṭigāma.
6. Nādikā.<sup>1</sup>
7. Vesālī: while staying here at the Cāpāla Cetiya, the Buddha resolved to die in three months.
8. Bhaṇḍagāma.
9. Hatthigāma, Ambagāma, Jambugāma, Bhoganagara.
10. Pāvā: the Buddha here visited Cunda and fell ill by eating sūkaramaddava. He recovered and started for Kusinārā; on his way he crossed the Kakuttha river, reached Ambavana, proceeded to the Sāla grove of the Mallas near Kusinārā and died there.

From a passage in the Majjhima Nikāya (Vol. I, p. 231) it is apparent that the Mallas were a typical example of a Saṅgha-rāja. In the Mahāparinibbāna Suttanta, mention is made of a set of officers called purisas about whose duties and functions very little is known.

Buddhism appears to have attracted many followers among the Mallas in Dabba (VT., III, pp. 4 ff.), Khaṇḍasumana (Pss. B., p. 90), Roja (VT., II, S.B.E., Vol. XVII, p. 139) and Siha (Pss. B., p. 80).

The political relation between the Mallas and the Licchavis was on the whole friendly. But there were occasional rivalries between the two (cf. the story of Bandhula—Dhammapada, Fausboll, old Edition, pp. 218-220).

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<sup>1</sup> According to the Papañcasudani, there is a tank by the name of Nādikā (II, p. 235).

According to the *Sumaṅgalavilāsinī*, Kusinārā was 25 *yojanas* from Rājagaha (II, p. 609).

The ancient Cedi country lay near the Jumna and was contiguous to that of the Kurus. It corresponds roughly to modern Bundelkhand and the adjoining region. We are told by the *Cetiya Jātaka* (No. 422) that the capital city of the Cedi country was *Soththivati-nagara* which is most probably identical with the city of *Śuktimati* or *Śuktisāhvaya* of the *Mahābhārata* (III., 20. 50 and XIV., 83. 2).<sup>1</sup> Other important towns of the Cedi kingdom include *Sahajāti* (AN., III, p. 355) and *Tripurī*, the mediæval capital of *Tripurivishaya* or Cedi.

The *Vedabbha Jātaka* (No. 48) states that the road from Kāsi to Cedi was full of thieves and was, therefore, unsafe. The *Vessantara Jātaka* (*Jāt.*, VI, pp. 514-515) tells us that *Cetarattha* was 30 *yojanas* distant from *Jetuttara-nagara*, the birth place of King *Vessantara*. *Cetarattha* was an important centre of Buddhism. In the *Anguttara Nikāya* (Vol. III, pp. 355-356; V, pp. 41 ff.; pp. 157-61) we find that *Mahācūṇḍa* while dwelling in the town of *Sahajāti* among the *Cedis* delivered many discourses. The same *Nikāya* (Vol. IV, pp. 228 ff.) also tells us that *Anuruddha* while dwelling among the *Cedis* in the Deer Park of *Pācīnavamsa* won *Arahatsip*. From the *Dīgha Nikāya* (Vol. II, pp. 200, 201, 203) we learn that the Buddha went to the *Cedis* and other tribes while out in preaching. In the *Saṃyutta Nikāya* (Vol. V, 436-37) a discussion on the four *āryan* truths is recorded to have taken place among the *bhikkhus* who dwelt among the *Cedis* in the *Sahāñcanika*.

The kingdom of the *Vamsas* or *Vatsas* is mentioned in the *Anguttara Nikāya* as one of the sixteen great countries of India. The capital of the country was *Kausāmbī* identical with modern *Kosam* near Allahabad. The *Bhagga* (i.e. *Bharga*) state of *Sumsumāragiri* was a dependency of the *Vatsa* kingdom (*Jātaka* No. 353; *Bhandarkar*, *Carmichael* lectures, p. 63). This is confirmed by the *Mahābhārata* (II, 30, 10-11) and the *Harivamśa* (29, 73) which testify to the close association of these two realms.<sup>2</sup> In the *Dīgha Nikāya* (Vol. II, pp. 146, 169) we find that *Kosambī* was suggested as one of the great cities where

<sup>1</sup> GD, p. vii. In the mediæval period the southern frontiers of Cedi extended to the banks of the *Narmadā* (*Mekalasutā*). 'Nadinām Mekalasutā nripānām Rājavigrahaḥ | Kavināmoḥa Surānandaś Cedi-maṇḍala maṇḍanam' || (*Karpuramañjarī*, p. 182). The great epic mentions a river called *Śuktimatī* which flowed by the capital of *Rājā Uparicara* of *Cedi-Vishaya*—PHAI., p. 81.

<sup>2</sup> PHAI., p. 84. Dr. Ray Chaudhuri points out that epic tradition attributes the foundation of the city of *Kausāmbī* to a Cedi prince (*Rām.* I, 32, 3-6; *Mbh.* I, 63, 81). The origin of the *Vatsa* people, however, is traced to a King of *Kāśī* (*Hv.*, 29, 73; *Mbh.* XII, 49, 80; PHAI., p. 83).

the Blessed one should attain Mahāparinibbāna. In the Sutta Nipāta Commentary (Vol. II, p. 584) we are told that the city of Kosambi was visited by the followers of Bāvari, a leader of the Jātilas. Piṇḍola Bhāradvāja dwelt at Ghositārāma at Kosambi. From the Psalms of the Brethren (pp. 110-111) we know that he was the son of the Chaplain to King Udena of Kosambi. He went to Rājagaha, entered the Order and in due time attained the sixfold abhiññā (supernatural knowledge). In the Saṃyutta (Vol. IV, pp. 110-112) a conversation on religious subjects which took place between King Udena of Kosambi and Piṇḍola Bhāradvāja is related. While the Buddha was staying at Ghositārāma at Kosambi, he held discourses on Dhamma, Vinaya, etc. (VT., pt. III, p. 233).

In the ancient literature mention is made of two Kuru countries, Uttarakuru and Dakkhinakuru. Kuru. The Kuru country mentioned in the R̥g-veda is probably the Uttarakuru of later times which is alluded to in Pāli literature as a mythical region. Its extent is, however, given as 8,000 yojanas (Smv., II, p. 623). References to the southern Kuru country are frequent in Buddhist literature. The Papañcasūdanī says (Vol. I, p. 225) that there was a janapada named Kuru and its kings used to be called Kurus. In the Aṅguttara Nikāya (Vol. I, p. 213; IV, pp. 252, 256, 260) Kuru is mentioned as one of the sixteen mahājanapadas. At Kammāssadhamma, one of the Kuru towns, the Buddha delivered some profound discourses to the Kurus: the Mahānidāna and the Mahāsatipatthāna Suttantas of the Dīgha Nikāya (Vol. II). The thera Raṭṭhapāla, whose verses are still preserved in the Therīgāthā, was a Kuru noble and was born in the town of Thullakoṭṭhika in the country of the Kurus (Pss. B., pp. 302-307). He is also mentioned in the Majjhima Nikāya (II, pp. 65 foll.) as holding a religious discussion with King Koravya. From the Dhammapada Commentary (III, pp. 241-47) we learn that Aggidatta, a chaplain of the King Mahākosala of Kosala, after renouncing the world, lived in a place between the eastern dominion of Aṅga-Magadha and the Kuru country. Of smaller towns mention is made in the Pāli texts of Thullakoṭṭhika and Kammāssadhamma.

The Papañcasūdanī (Vol. I, pp. 225-226) gives us a story of the origin of the Kurus. It is stated that King Mandhātā, a Cakkavatti king of Jambudīpa, conquered Pubbavideha, Aparagoyāna, and Uttarakuru besides the deva-lokas. While returning from Uttarakuru a large number of the inhabitants of that country followed Mandhātā to Jambudīpa, and the place in Jambudīpa where they settled became known as Kururattam including provinces, villages, towns, etc. This explains the word 'Kurusu' occurring in Pāli Buddhist literature. The Buddha is said to have delivered a number of religious discourses in the Kuru country and a large number of people

embraced Buddhism (AN., V, pp. 29-32; SN., II, pp. 92-93 and pp. 107 ff.; MN., I, pp. 55 foll.; pp. 501 ff.; Ibid., II, pp. 261 ff.; DN., II, pp. 55 ff.).

The ancient Kuru country may be said to have comprised the Kurukshetra or Thaneswar. The district included Sonapat, Amin, Karnal, and Pānīpat, and was situated between the Sarasvatī on the north and Drishadvatī on the south.

According to the Mahā-sutasoma Jātaka (No. 537), the Kuru country was three hundred leagues in extent ('tiyojana-sate Kururatthe'), and the capital city of Indapatta extended over seven leagues (sattayojanike Indapattanagare—Jāt., No. 537). It is stated in the Jātakas (Nos. 413 and 495) that the ruling dynasty belonged to the Yudhiṭṭhila gotta (i.e., the family of Yudhiṭṭhira). Of kings and princes of the Kurus mention is made of the following in the Jātakas: Dhanañjaya Koravya (Kurudhamma Jātaka, No. 276; Dhūmakāri Jātaka, No. 413; Sambhava Jātaka, No. 515; Vidhurapandita Jātaka, No. 545), Koravya (Dasabrāhmaṇa Jātaka, No. 495; Mahā-sutasoma Jātaka, No. 537), and Sutasoma (Mahāsutasoma Jātaka).

Like the Kuru country, the Pañcāla country too, which, by the way, is also mentioned in the Pañcāla. Aṅguttara Nikāya as one of the sixteen mahājanapadas of Jambudīpa, was divided into two divisions: the northern or Uttara Pañcāla and the southern or Dakṣiṇa Pañcāla, the Bhāgirathī forming the dividing line. In the Divyāvadāna we read of two Pañcālavishayas: Uttara Pañcāla and Dakṣiṇa Pañcāla. The Jātakas as well as the Mahābhārata also refer to these two divisions of the country.<sup>1</sup> According to the Divyāvadāna (p. 435) the capital of Uttara Pañcāla was Hastināpura, but the Kumbhakāra Jātaka (Cowell's Jāt., III, p. 230) states that the capital of Uttara Pañcāla was Kampillanagara and that a king named Dummukha ruled there. But according to the Mahābhārata, Northern Pañcāla had its capital at Ahicchatra or Chatravatī<sup>2</sup> (identical with modern Ramnagar in the Bareilly district) while southern Pañcāla had its capital at Kāmpilya (Mbh. 138, 73-74), identical with modern Kampil in the Farukhabad district, U.P. This apparent discrepancy in the two evidences is reconciled when we take into account that 'a great struggle raged in ancient

<sup>1</sup> Vedic texts, however, refer to an eastern and western division of the country (Vedic Index, I, 469). The Pañcālas were known by the name of Krivi in the Śatapatha Brāhmaṇa. The Krivis appear in the R̥gveda as settled on the Sindhu (Indus) and Asikni (Chenab)—CAGI., p. 705.

<sup>2</sup> The old name of Ahicchatra is Adhicchatra (preserved in an inscription; Luder's list of Brāhmī inscriptions, Index) which is nearer to the Greek form of Adisadra of Ptolemy (McCrindle's Ancient India as described by Ptolemy, p. 133—Ed. S. N. Majumder, 1927).

times between the Kurus and the Pañcālas for the possession of Uttara Pañcāla. Sometimes Uttara Pañcāla was included in Kururatt̥ha (Somanassa Jātaka, No. 505; Mbh. I, 138) and had its capital at Hastināpura (Dvd., p. 435), at other times it formed a part of Kampillaratt̥ha (Brahmadatta Jātaka, No. 323; Jayaddisa Jātaka, No. 513; and Gaṇḍatindu Jātaka, No. 520). Sometimes Kings of Kampillaratt̥ha held court at Uttara Pañcālanagara; at other times Kings of Uttara Pañcālaratt̥ha held court at Kampilla (Kumbhakāra Jātaka, No. 408).<sup>1</sup> This is the reason why King Dummukha of Uttara Pañcāla had his capital not at Ahicchatra but at Kampillanagara.

The Samyutta Nikāya tells us of Visākha of the Pañcālas who inspired the Bhikkhus with pious discourse delivered nicely in the meeting hall (Book of the Kindred Sayings, Vol. II, p. 190). From the Psalms of the Brethren (pp. 152-153) we learn that Visākha was the son of the daughter of the King of the Pañcālas. On the death of his father, he succeeded to his title. But when he heard the Buddha preaching the Norm, he left the world. He followed the Blessed One to Sāvatt̥hi and won insight and sixfold abhiññā. Another Pañcāla King named Cūlani Brahmadatta is mentioned in the Mahā-Ummagga Jātaka (No. 546) as well as in the Uttarādhyayana sūtra (S.B.E., XLV, 57-61), the Svapnavāsavadatta (Act V) and the Rāmāyaṇa (I, 32).

Pañcāla was originally the country north and west of Delhi from the foot of the Himalaya to the river Chambal, but it was divided into North and South Pañcāla, separated by the Ganges. It roughly corresponds to modern Budaon, Furrukhabad and the adjoining districts of the United Provinces.

The Matsya country comprises the modern territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur. From the Aṅguttara Nikāya (Vol. I, p. 213; IV, pp. 252, 256, 260) we know that the Matsya country was included in the traditional list of the sixteen Mahājanapadas. The Janavasabha Suttanta (DN., II, p. 200) tells us of the Matsyas or Macchas in connection with the account of the Buddha's stay at Nāḍika. In the Vidhura Paṇḍita Jātaka (Cowell's Jātaka, VI, p. 137) we read that the Macchas witnessed the dice-play of the King of the Kurus with the Yakkha Puṇṇaka.

The country of the Matsyas (RV., VII, 18, 6; Gopatha Br., I, 2, 9, Bibliotheca Indica Series) lay to the south or south-west of Indraprastha and to the south of Sūrasena. The capital of the Matsya country was Virāṭanagara or Vairāt, so called because it was the capital of Virāṭa, King of the Matsyas.

<sup>1</sup> PHAL, p. 85.

In the *Āṅguttara Nikāya*, the *Sūrasena* country is mentioned as one of the sixteen *Mahājāna-padas*. In one of the *Jātakas* (Cowell's *Jāt.*, Vol. VI, p. 137) we are told that the *Sūrasenas* along with the *Pañcālas*, *Matasyas* and *Maddas* witnessed a dice-play between *Dhanañjaya Korabba* and *Punnaka Yakkha*. The country had its capital at *Madhurā* or *Mathurā*, which like *Kauśāmbī* stood on the river *Yamunā*. The ancient Greek writers refer to the *Sūrasena* country<sup>1</sup> as *Sourasenoī* and its capital as *Methora*. From *Saṅkissa*, the place of the Buddha's descent from heaven, to *Mathurā* it was a distance of 4 *yojanas* (*Kaccāyana's Pāli Grammar*, S. C. Vidyābhūṣaṇ's Ed., Book III, Chap. I, p. 157).

Buddhism was predominant in *Mathurā* for several centuries. The *Vimānavatthu* commentary (pp. 118-119) tells us of a woman of *Uttara Madhurā* who by offering alms to the Buddha was reborn in the *Tāvatisa* heaven. One of the most important suttas on the subject of caste was delivered by *Mahākaccāyana* in *Madhurā* (*MN.*, Vol. II, pp. 83 ff.). From the *Āṅguttara Nikāya* (Vol. II, p. 57) we know that when the Buddha was once proceeding from *Mathurā* to *Verañji*, he halted under a tree and there he was worshipped by many householders of either sex. In the *Ghata Jātaka* (Cowell's *Jātaka*, Vol. IV, pp. 50-52) we read that *Mahāsāgara* was the King of Upper *Madhurā* and that he had two sons whose accounts are recorded there as well as in the *Petavatthu* Commentary (pp. 111 ff.).

The epic and pauranic story of *Kamsa's* attempt to make himself a tyrant at *Mathurā* by overpowering the *Yādavas*, and his consequent death at the hands of *Krishṇa* is not only referred to by *Patañjali* but also by the *Ghata Jātaka* (No. 454). The *Ghata Jātaka* also confirms the brahmanical tradition about the association of *Krishṇa Vāsudeva's* family with *Mathurā* (*PHAI.*, p. 89). 'The Buddhist texts refer to *Avantiputta*, King of the *Sūrasenas*, in the time of *Mahākaccāna* who was the first among the chief disciples of *Śākyamuni* through whose agency Buddhism gained ground in the *Mathura* region' (*Ibid.*, p. 90).

When *Megasthenes* wrote about the *Sūrasenas*, *Mathurā* must have formed a part of the *Maurya* Empire. During the *Kushāna* supremacy, *Mathurā* again became important as a centre of Buddhist religion and culture. Numerous dated and undated images of Buddhas and *Bodhisattvas* as well as inscriptions have been unearthed here.

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<sup>1</sup> *Madhu*, King of the *Daityas*, and his son *Lavana* are said to have reigned at *Mathurā*. *Satrughna*, the brother of *Rāma*, killed *Lavana* and built *Madhurā* or *Mathurā*. A son of *Satrughna* was *Sūrasena* after whom the country is so called (*Vāyu Purāṇa*)—*CAGI.*, p. 706.

Mathurā or Madhurā is generally identified with Maholi, 5 miles to the south-west of the present town of Mathurā or Muttra.

There was a second Mathurā or Madhurā in ancient India. It was the second capital of the Pāṇḍya kingdom on the river Vaigi, in the province of Madras. It was called Dakshina-Mathurā to distinguish it from Mathurā of the north.

In the *Anguttara Nikāya* Assaka is mentioned as one of the sixteen Mahājanapadas of Jambudīpa (AN., I, p. 213; IV, pp. 252, 256, 260). From the *Mahāgovinda Suttanta* of the *Dīgha Nikāya* (Vol. II, p. 235) we learn that Potana was the capital city of the Assakas. In the *Sutta-nipāṭa* (verse 977) we find, however, mention of another Assaka country in the *Dakkhinaṭṭha*. We are told that the brahmin Bāvarī lived on the banks of the Godāvarī in the Assaka territory in close proximity to Alaka or Mūlaka (the district round Paithan). In a *Jātaka* story (*Jāt.*, III, pp. 3-5) we find that the relationship between King Kālinga of Dantapura and King Assaka of Potana, was at first hostile. But afterwards the two kings lived amicably. In the *Vimānavatthu Commentary* (pp. 259 ff.) we find the story of an Assaka king who was ordained by Mahākaccāyana. In the *Commentary* the capital city is named Potanagara.

It should be noticed that the name of the capital city of the Assaka country is given both as Potali and Potana. It may seriously be asked if the two names are identical though their identity has always been accepted without doubt. At one time the city of Potali was included in the kingdom of Kāśī, for in the *Assaka Jātaka* (*Jāt.*, II, p. 155) we are told that there was once a King named Assaka who reigned in Potali which is stated to be a city in the kingdom of Kāśī. The *Cullakālinga Jātaka* (*Jāt.*, III, p. 3) mentions another King of Assaka named Aruna and refers to a victory which he won over the King of Kālinga. In the *Hāthigumphā* inscription of King Khāravela, it is stated that King Khāravela, without taking into account King Sātakarni, caused a large army to move towards the western quarter (Pachima disam) and strike terror into Asaka (or Asika) nagara. The Assaka of the *Cullakālinga Jātaka* and the Asikanagara of the *Hāthigumphā* inscription are probably identical with the Assaka of the *Suttanipāṭa* which is stated to be located on the Godāvarī.

Assaka represents the Sanskrit *Āśmaka* (or *Āśvaka*) which has been mentioned by Asaṅga in his *Sūtrālaṅkāra* as a country in the basis of the Indus. Asaṅga's *Āśmaka* seems, therefore, to be identical with the Kingdom of Assakenus of the Greek writers which lay to the east of the Sarasvatī at a distance of about 25 miles from the sea on the Swat Valley. The *Āśmakas* are also mentioned by Pāṇini (IV, I, 173). They are placed in the north-west by the authors of the *Mārkaṇḍeya Purāṇa*

and the Brihat-saṃhitā. It was a branch of this people of the north-west that probably settled in the territory known in the *Āṅguttara Nikāya* as Assaka Mahājanapada whose capital was Potana or Potali, the Paudanya of the Mahābhārata (I, 77, 47). In early Pāli literature Assaka has been distinguished from Muḥaka which lay to its north, but has always been associated with Avanti which lay immediately to the north-east. At the time of the Buddha, the Assakas had another settlement on the Godāvari (S. Nip., V, 977) as already mentioned. This is probably referred to in the Cullakālinga Jātaka and in the Hāthigumphā inscription. Bhaṭṭaswāmi, the commentator of Kautīlyā's Arthaśāstra identifies Aśmaka, the contiguous territory of Avanti, with Mahārāshṭra. Practically speaking, therefore, the Assaka country of the Buddhists, whether it be identical with Mahārāshṭra or located on the Godāvari, lay outside the pale of the Madhyadeśa.

Avanti is mentioned in the *Āṅguttara Nikāya* as one of the sixteen great janapadas. From the *Dīpavaṃsa* (Oldenberg's ed., p. 57) we know that Ujjeni, the capital of Avanti, was built by Accutaḡāmi. Ujjeni is also referred to in Minor Rock Edict No. 2 of Asoka. A kumāra was in charge of a province with his headquarters at Ujjeni.

Avanti roughly corresponds to modern Mālwa Nimār and adjoining parts of the Central Provinces. Prof. Bhandarkar has rightly pointed out that ancient Avanti was divided into two parts; the northern part had its capital at Ujjeni and the southern part called Avanti Dakṣhināpatha had its capital at Māhissati or Māhiśmatī (CL., p. 54). The Mahāgovinda suttanta of the *Dīgha Nikāya* states that Māhissati was the capital of the Avantis whose King was Vessabhu. This apparently refers to the Avanti country in the Dakṣhināpatha. The distinction is however noticed in the Mahābhārata where Avanti and Māhiśmatī are said to be two different countries (II, 31, 10). Among other cities of Avanti referred to in Buddhist and Jain works, mention may be made of Kuraraghara and Sudarsanapura (B. C. Law, *Ancient Mid-Indian Kṣatriya Tribes*, p. 148; *Kathākoṣa*, 18).

Avanti was an important centre of Buddhism. Some of the leading theras and therīs were either born or resided there, e.g., Abhayakumāra (Th. G.C., 39), Isidāsa (Therī G.C., 261-64), Isidatta (Th. G., 120), Soṇakutikanṇa (VT., pt. II, p. 32; Th. G., 369; Udāna, V, 6), and Mahākaccāna (SN., III, p. 9; Ibid., IV, p. 117; AN., I, p. 23, Vol. V, 46; MN., III, pp. 194, 223). From the *Psalm of the Brethren* (pp. 238-239) we learn that Kaccāyana the Great was born at Ujjeni in the family of the Chaplain of King Caṇḍapajjota. It is expressly stated that Mahākaccāna converted the King to the Buddhist faith. The *Dhammapada* commentary (Vol. V, p. 101) tells us that when

Mahākaccāna was living at the city of Kuraraghara in Avanti, he ordained an upāsaka named Sonakuṭikappa. The Psalms of the Brethren (p. 107) tells us that the Thera Isidatta was one of the converts of Mahākaccāyana. He was born in the kingdom of Avanti at Velugāma.

The commentary on verses 21-23 of the Dhammapada gives a romantic story of the way in which a matrimonial alliance was established between the royal families of Kosambi and Avanti. At the time of the Buddha, India was divided into small independent kingdoms. Of these kingdoms Magadha under Bimbisāra and Ajātasattu, Kosala under Pasenadi, Avanti under Pajjota, and Kosambi under Udena, played important rôles in the political drama of India in the sixth and fifth centuries B.C. There was rivalry among these powers, each trying to extend its supremacy at the cost of another. Accordingly we find Pajjota trying to extend his supremacy over Udena. Pajjota, however, could not achieve his object. In the end Pajjota gave his daughter Vāsavadattā in marriage to Udena. This matrimonial alliance saved Kosambi from being conquered by Pajjota. Udena also established a matrimonial alliance with the King of Magadha. These two royal marriages were essentially necessary for the maintenance of the political independence of Kosambi which, however, served as a buffer state between Avanti and Magadha. Had not Udena contracted these alliances, Kosambi would have fallen an easy prey to the overgrowing powers of Magadha and Avanti.

In the Mahāvastu (A Study of the Mahāvastu, pp. 156-57) we read that the Buddha, desirous of preaching the Dhamma to the Pañcavaggiya bhikkhus who were then in Benares, set out from Uruvilva. From Uruvilva the Buddha came to Gayā, from Gayā to Aparā-Gayā where he was invited by Sudarsana, King of Snakes. He then came to Vesālī whence he went to a city named Cundadvīla, where he announced to the Ājivika named Upaka that without a master he had become 'Buddha'.

Ambasaṇḍā. To the east of Rājagaha was the brahmin village of Ambasaṇḍā (DN., II, p. 263).

Once the Buddha dwelt at Andhakavinda in Magadha. It is said that the Brahmā Sahampati saw the Blessed One there and uttered some verses in his presence (SN., I, p. 154).

There are references to Ayōjjhā in Pāli literature. In the Samyutta (Vol. III, p. 140) we are told that the Buddha once dwelt in Ayōjjhā on the bank of the Ganges. During the Buddhist period, Ayōjjhā on the Sarayū was the capital of Dakṣhiṇa Kosalā, while that of Uttara Kosalā was Sāvattī on the Rāptī. Ayōjjhā represents Sanskrit Ayodhyā of the Rāmāyaṇa and

A-yu-te of Yuan Chwang who places it 600 li to the south-east of the neighbourhood of Navadevakula city identified with Newal in Unao district, U.P. Ayodhyā is only a mile from Fyzabad. The janapada roughly corresponds to modern Oudh.

Andhapura is mentioned in the *Serivāṇija Jātaka* (Jāt., Vol. I, p. 111). It is said that two dealers in pots and pans, who were inhabitants of the kingdom of Seri, came across the river Telavāha and entered the city of Andhapura and set about hawking the wares round the streets.

In the *Tipallatthamiga Jātaka* (Jāt., Vol. I, p. 160) it is said that hard by the town of Ālavī was the *Aggālava Cetiya*. The Buddha while dwelling in *Aggālava* shrine near Ālavī told a story concerning the regulation to be observed in the building of cells. Ālavī has been identified by General Cunningham and Dr. Hoernle with Newal or Nawal in Unao district in U.P. According to Mr. Nandalal Dey, Ālavī is Aviwa, 27 miles north-east of Etawah.

Near the town of Anūpiya was the Anūpiya mango grove. While dwelling once in this grove, the Blessed One told a story about the Elder Bhaddiya who joined the 'Brotherhood' in the company of the six young nobles with whom was Upāli (*Sukhavihāri Jātaka*, Jāt., Vol. I, p. 140).

In the *Cetiya Jātaka* (Jāt., Vol. III, p. 460) we are told that four sons of the King of Ceti built five cities: Hatthipura, Assapura, Sihapura, Uttara Pañcāla, and Daddarapura. Hatthipura was built on the spot where the king's son saw a white royal elephant. Assapura was named as such as the king's son laid out the city in the very place where he saw a royal horse which was white. Sihapura was named from a maned lion. Daddarapura was named from the two mountains striking against each other and making the sound of 'Daddara'.

It is difficult to identify the cities named in this *Jātaka*. Sihapura, however, may be taken to represent Yuan Chwang's Seng-ho-pu-lo, or Singhapura situated at 700 li or 117 miles to the east of Taxila. But this is a mere conjecture and the *Jātaka* story cannot possibly be surmised to relate to the Gandhara region. Hatthipura again, however, may be taken to represent Hastināpura, traditionally identified with an old town in Mawāna tahsil, Merat (CAGI., p. 702).

In the *Mahāparinibbāna Suttanta* (DN., II) we are told that the Bulis of Allakappa obtained the possession of a portion of the relics of the Buddha and built a stūpa over them. The Bulis, like the Licchavis of Vesālī, the Videhas of Mithilā, the Sākiyas of Kapilavatthu, the Koliyas of Rāmāgāma, the Bhaggas of

Sumsumāra hill and the Moriyas of Pipphalivana, had a republican form of government. But their importance as a republican state was not very great.

Materials regarding the Bulis in Pāli literature are very meagre. The Dhammapada Commentary (Harvard Oriental Series 28, p. 247), however, refers to the kingdom of Allakappa. It was ten leagues in extent and its king was in intimate relationship with King Vethadipaka of Vethadīpa. In Beal's Si-yu-ki, Vethadīpa, the native land of Brāhmaṇa Droṇa, has been stated to be situated on the way from Masār in the Shāhābād district to Vaiśālī. It may, therefore, be assumed that Allakappa lay not very far from Vethadīpa.

Bhaddiya. Visākhā was born in the city of Bhaddiya in the Aṅga kingdom (Dh.C., Vol. I, p.

384).

Beluvagāma. The village of Beluva was in Vesālī (SN., Vol. V, p. 152).

Bhaṇḍagāma. Bhaṇḍagāma was situated in the country of the Vajjis (AN., II, p. 1).

In the Bharu Jātaka (Jāt., Vol. II, p. 171) we find a reference to the kingdom of Bharu ruled over by a king named Bharu. It is difficult to locate the kingdom.

Bahadagojāṭira is mentioned in the Barhut inscriptions. The location of the place is unknown. The name, however, implies that the place was on the bank of a river crossed by bullocks, cows, and goats (Barhut Inscriptions by Barua and Sinha, p. 7).

Bibikānadikāṭa is referred to in the Barhut inscriptions. This, as its name implies, was a place in the region of the Bimbikā river. But a river or a country of this name has not as yet been traced in any known list of geographical names (Ibid., p. 8).

Bodhicaka, mentioned in the Barhut inscriptions, is Sanskrit Bodhicakra. It is doubtful if this was the name of a locality though a similar name Ekacakra is met with in the Pauranic list of places (Ibid., p. 28).

In the Mahādhammapāla Jātaka (Jāt., IV, p. 50) we read that Dhammapālagāma was included in the kingdom of Kāśī.

Dhammapālagāma. Dabha is probably identical with Sanskrit Darbha mentioned in the Brahmāṇḍa and a few other Purāṇas as a country located on the hills.

Dabha. It is mentioned in the Barhut inscriptions.

In the Mahāvastu the traditional list of the sixteen Mahājanapadas is referred to, but the names of the countries are not given.

Dasārṇa. But a long list of countries is given in connection with the

distribution of knowledge by the Buddha in various countries (A Study of the Mahāvastu, p. 9). The list, however, slightly differs from the traditional list of the sixteen Mahājanapadas found in the Aṅguttara Nikāya. The Mahāvastu list agrees with the Aṅguttara list except in this that the former omits Gandhāra and Kamboja and mentions Sivi and Dasārṇa countries instead.

Dasārṇa has been mentioned in the Mahābhārata (II, 5-10) as well as in the Meghadūtam of Kalidāsa (24-25), and is generally identified with Vidisā or Bhilsa region in the Central Provinces.

From the Saṃyutta Nikāya (Vol. I, p. 111) we know that

Ekasālā. the Buddha once stayed among the Kosalans at the brahmin village of Ekasālā.

In the Saṃyutta Nikāya (Vol. I, p. 172) we find a reference

Ekanālā. to the brahmin village of Ekanālā. It was in Magadha. We are told that the

Blessed One once stayed on the Dakkhinagiri at Ekanālā.

In the Petavatthu (p. 20) there is a reference to the city

Erakaccha. of Erakaccha of the Dasannas. It is difficult to identify the Dasannā country,

or to ascertain in which division it was located.

It was at Isipatana Migadāya<sup>1</sup> that the Buddha for the first time delivered the Dhammacakkapavattana Sutta and converted the

Isipatana. Pañcavaggiya bhikkhus (MN., I, pp. 170 ff.; cf. SN., V, pp. 420 ff.). The Migadāya was situated in Isipatana. It is Sarnath, six miles from Benares.

In the Sutta Nipāta (p. 47) we are told that once the

Gayā. Buddha dwelt at Gayā. The Yakkha Suciloma, it is said, threatened to harm

the Blessed One, if he could not answer his questions. The Buddha said, in reply to the questions asked, that all passions proceeded from the body. Gayā comprises the modern town of Shahebganj on the northern side and the ancient town of Gayā on the southern side. Buddhagayā is six miles to the south of Gayā.

<sup>1</sup> In the Divyāvadāna (pp 389-94) we read that Asoka intimated his desire to the Thera Upagupta that he (Asoka) would worship and make those places (by erecting thūpas), which had been visited by the Buddha, out of compassion for the people who will come next (for the next generation). Asoka visited the Lumbinivāna (the place of Buddha's birth), the Bodhimūla (where the Buddha attained Enlightenment), Isipatana Migadāya (where the Buddha first preached his sermon) and Kusinagara (where the Buddha attained the Mahāparinibbāna). He also visited other places connected with the life and activities of the Buddha. Thus the Divyāvadāna account of Asoka's pilgrimage to the Buddhist sacred places corroborates what Asoka says in his lithic records (R.E., VIII).

In the *Mahāparinibbāna Suttanta* (DN., II, p. 123) and in the *Samyutta Nikāya* (IV, p. 109) mention is made of *Hatthigāma*. It was in the *Vajji* country. From the *Mahāparinibbāna Suttanta* we know that the Buddha in course of his journey from *Rājagaha* to *Kusinārā* passed through *Hatthigāma*.

*Haliddavasana*, a village in the *Koliya* country was visited by the Buddha (SN., V, p. 115). The *Koliya* country lay to the east of the *Sākya* territory. They had their capital at *Kāmagāma*. The introduction to the *Kunāla Jātaka* says that the *Sākya* and *Koliya* tribes had the river *Rohiṇī* which flowed between *Kapilavastu* and *Rāmagāma*. Both the tribes had the river confined by a single dam and they cultivated their crops by means of water of this river (Cowell's edition, Vol. V, pp. 219 foll.). From the *Theragāthā* (Verse 529, p. 56) it appears that the territories of the *Sākya*s and the *Koliya*s lay side by side and the river *Rohiṇī* formed the boundary between the two clans.

*Majjhima* propagated the Buddhist faith in the *Himavantapadesa* (Mv., Chap. XII). It has been identified by some with Tibet but *Fergusson* identifies it with Nepal. What is *Himavantapadesa* in the *Mahāvamsa* is, however, stated to be *Cinarattha* mentioned in the *Sāsanavamsa* (p. 13). Prof. Rhys Davids identifies *Himavantapadesa* with the Central Himalayas. It is 3,000 *yojanas* in extent (*Papañcasūdanī*, II, p. 6).

*Ichhānaṅgala* was a *brāhmaṇagāma* in *Kosala*. Once the Buddha stayed at that village in the *Ichhānaṅgalavanāsanda* (AN., III, pp. 30, 341; *Ibid.*, IV, p. 340). In the *Suttanipāṭa* (p. 115) the name of the village is given as *Ichhānaṅkala*.

In the *Anguttara Nikāya* (Vol. IV, p. 354) it is said that once the Buddha was staying at the *Cālikā-pabbata* in *Cālikā*. The venerable *Meghiya* approached the Master and requested the Lord to permit him to go about for alms in *Jantugāma*. The Blessed One gave his permission and the latter went about for alms and in due course came up to the bank of the river *Kimikālā*.

*Kākaṇḍi* is mentioned in the *Barhut* inscriptions. The location of the place is unknown.

*Khujatimduka* is mentioned in the *Barhut* inscriptions. The location of the place is unknown. The *Purāṇas* mention *Kubjaka* and *Kubjāmra* among the holy places of India, but they do not seem to have any connection whatsoever with *Khujatimduka*.

From the *Dhammapada Commentary* (Vol. I, p. 96) we know that the village of *Kalavāla* was in the *Magadharattha*. We are told that

while residing near this village Moggallāna fell into sloth on the 7th day after the day of his reception into the Order. Aroused by the Master, Moggallāna shook off sloth and completed meditation leading to the three higher paths and attained the goal of Perfection of Knowledge of chief disciples.

In the Mahāvagga (VT., II, p. 38) as well as in the Suman-galavilāsini (II, p. 429), Kajaṅgala is stated to have been the eastern limit of the Majjhimadesa. It is the Ka-chu-wen-ki-lo of Yuan Chwang who says that it was 2,000 li in circuit (Watters, II, p. 182). It is mentioned as Kajaṅgala in the commentary on the Rāma-pālacarita (Anc. Geo. of India, p. 723). A Jātaka story tells us (Jāt., IV, 310) that Kajaṅgala was, even in Buddha's time, an ancient place where food could easily be got (dabbasambhārā sulabhā).

From the Milinda-pañho (p. 10) we know that it was a brāhmanagāma and was the place of Nāgasena's birth. The Aṅguttara Nikāya (Vol. V, p. 54) tells us that the Buddha once dwelt at Veluvana in Kajaṅgala. In the Majjhima Nikāya (Vol. III, p. 298) we read that the Buddha resided at Mukheluvana in Kajaṅgala and delivered the Indriyabhāvanā Sutta.

From the Saṃyutta Nikāya (Vol. V, p. 431) we know that Kotigāma was a village of the Vajjians. From the Mahāparinibbāna Sutta (DN., II, pp. 90-91) we know that the Buddha in course of the journey from Rājagaha to Kusinārā passed through Kotigāma.

From the Asātarupa Jātaka (Jāt., Vol. I, 407) we know that near the city of Kuṇḍiya was the Kuṇḍadhānavana where the Buddha told a story about Suppavāsā, a lay sister, who was a daughter of King Koliya.

Kapilavatthu was the capital of the Śākya country, named after the Ṛṣi Kapila. The Lalitavistara calls it Kapilavastu and sometimes Kapilapura (p. 243) or Kapilāhvayapura (p. 28). These names occur also in the Mahāvastu (Vol. II, p. 11, line 3). The Divyāvadāna (p. 548) also connects Kapilavastu with the sage Kapila. The Buddhacarita (Book I, V. 2) also mentions it as *Kapilasya vastu*. The Mahāvastu says that Kapilavastu was surrounded by seven walls (Vol. II, p. 75).

The importance of the Śākyas in Indian history is due to the birth of the Buddha among them. The Mahāvastu (I, pp. 348 foll.) gives a story of the foundation of Kapilavastu and the settlement of the Śākyas there. According to Yuan Chwang it was about 500 li south-east from the neighbourhood of Śrāvastī.

Besides Kapilavastu there were also other Śākya towns: Cātumā, Sāmagāma, Ulumpā, Devadaha, Sakkaṛa, Silavatī and Khomadussa.

The episode of Pasenadi's marriage with Vāsavakhattiya,

one of the daughters of a Sākya chief by a slave girl, proves how proud and aristocratic the Sākyas were. Some of the Sākya ladies, who became nuns, have left behind them poems and songs that are preserved in the Psalms of the Sisters: Tissā (Pss.S., pp. 12-13), Abhirūpanandā (Ibid., pp. 22-23), Mittā (Ibid., p. 29) and Sundarinandā (Ibid., pp. 55-57).

The administrative and judicial business of the Sākya clan was carried out in their Saṅthāgāra or Mote hall at Kapilavatthu (Buddhist India, p. 19). The *Lalitavistara* gives 500 as the number of the members of the Sākya Council (pp. 136-137).

In the *Dhammapada Commentary* (III, p. 254) we are told that the Sākyas and the Koliyas caused the waters of the river Rohini to be confined by a single dam between the city of Kapilavatthu and the city of Koliya, and cultivated the fields on both sides of the river. Once a quarrel broke out between the Sākiyas and the Koliyas regarding the possession of the river. The Buddha knowing that the quarrel would result in the destruction of both went to the place of the scene and brought about conciliation.

In one of the *Jātakas* (Jāt., IV, pp. 144 ff.) we are told that Viḍūḍabha, in order to crush the Sākiyas who deceived his father by giving him a daughter of a slave girl to marry, deposed his father and became king. He marched out with a large army and succeeded in annihilating the Sākiyas. But he with his army met with destruction.

In the *Mahāvamsa Tikā* (pp. 119-121) we are told that some Sākiyas being oppressed by King Viḍūḍabha fled to the Himalayas where they built the Moriyanagara. It is now generally accepted that Candagutta, grandfather of Asoka the Great, belonged to the Moriya clan which had its seat of government at Pipphalivana. Kapilavatthu is referred to in both the Ceylonese chronicles, the *Dipavamsa* and the *Mahāvamsa*.

Yuan Chwang visited Kapilavastu, the towns of Krakucandra and Konāgamana and Lumbini or La-fa-ni grove, the birth place of Lord Buddha. The Rummindei pillar inscription of Asoka locates beyond doubt the Lumbini grove. The inscription on the Nigliva pillar (now situated 38 miles north-west of the Uskabazar station of B.N.W. Ry.) shows that it was erected near the stūpa of Konāgamana; but it is not in situ. The village of Piprāwā (Birdpur Estate, Basti District)—the findspot of the famous Piprāwā Vase—marks, according to Dr. Fleet, the site of Kapilavastu (J.R.A.S., 1906, p. 180; CAGI., pp. 711-712). Dr. Rhys Davids, however, takes Tilaura Kot to be the old Kapilavastu and Piprāwā to be the new city built after the destruction of the old city by Viḍūḍabha. Mr. P. C. Mukherjee concurs with Dr. Rhys Davids and identifies Kapilavatthu with Tilaura, 2 miles north of Tauliva which is the headquarters of the provincial government

of the Tarai, and 3½ miles to the south-west of the Nepalese village of Nigliwa, north of Gorakhpur, situated in the Nepalese Tarai. Rummine-dei is only 10 miles to the east of Kapilavastu, and 2 miles north of Bhagavanpur.

The Kālāmas of Kesaputta were a small republican clan during the age of Bimbisāra, and Kesaputta. have been mentioned along with other contemporary republican clans such as the Śākya of Kapilavastu, the Koliyas of Rāmāgāma, the Bhaggas of Sumsumāra hill, the Bulis of Allakappa, and the Moriyas of Pippalivana. According to the Buddhacarita (XII, 2) they were the clans to which the philosopher Ālāra belonged. The *Anguttara Nikāya* (I, 188) seems to place Kesaputta in Kosala.<sup>1</sup>

It was the capital of King Khema's kingdom (DN., II, p. 7). The exact identity of the place is not known.

Khemavati. Mithilā was the capital of the Videhas and is celebrated in the Epics as the land of King Janaka.

Mithilā. At the time of the Buddha the Videha country was one of the eight constituent principalities of the Vajjian confederacy. Of these eight principalities the Licchavis of Vesālī and the Videhas of Mithilā were, however, the most important.

It is stated in one of the Jātakas (Cowell's Jāt., III, p. 222) that the city of Mithilā, the capital of the Videhas, was seven leagues and the kingdom of Videha, three hundred leagues in extent. In the Mahājanaka Jātaka (Cowell's Jātaka, IV, p. 204) the distance between Mithilā and Campā is given as sixty leagues. In one of the Jātakas (Cowell's Jātaka, III, p. 222) we read that the kingdom of Videha had 15,000 villages, 16,000 storehouses filled, and 16,000 dancing girls. It is clear from Dhammapāla's *Paramatthadīpanī* on the *Theragāthā* (pp. 277-278) that at the time of the Buddha, Videha was a centre of trade. We are told of people coming from Sāvasthī to Videha to sell their wares. It is also stated that the route passed through a desert.

Videha is identical with ancient Tirabhukti, that is modern Tirhut. According to the *Śatapatha Brāhmaṇa* (I, IV, 1) Videha was so named after Māthava the Videgha who colonized it. It was bounded by the Kausikī (Kosi) in the east, the Ganges in the south, the Sadānirā (the Gandak or the Rāpti) in the west

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<sup>1</sup> 'The name of their capital "Kesaputta" reminds us of the Kesins, a people mentioned in the *Śatapatha Brāhmaṇa* (Vedic Index, I, p. 186) and probably also in the *Aṣṭādhyāyī* of Pāṇini (VI, 4 165), and connected with the Padoṣilas and Dālhyas who appear in the *Rgveda*, V, 61, as settled on the banks of the Gomati'—*PHAI.*, p. 118.

and the Himalayas in the north. According to the *Rāmāyaṇa* (*Ādikāṇḍa*, XLIX, 9-16; cf. *Śānti Parva* of the *Mahābhārata*, CCCXXVII, 12233-8), Mithilā was the name of the capital as well as of the country itself. Cunningham identifies the capital with Janakapura, a small town within the Nepal border, north of which the Muzaḥfarpūr and Darbhanga districts meet (*CAGI.*, p. 718).

*Macalagāmaka.*

In one of the *Jātakas* (*Jāt.*, I, 199) reference is made to a village named *Macala*

in *Magadha*.

It is mentioned in the *Barhut* inscriptions. The location of the place is unknown. If it be the

*Namdinagara.*

same as *Nandigrāma* of the *Rāmāyaṇa*, then it may be identical with *Nandgaon* in *Oudh*.

The place is mentioned in the *Barhut* inscriptions. The

*Nagara or Nagarī.*

location of the place is unknown. Is it identical with *Nagarahāra* mentioned in the *Parāśaratantra*, the *Nang-go-lo-ho-lo* of the Chinese, the *Nagara* or *Dionysopolis* of Ptolemy and identified with *Jelalabad*? If so, then it should be located in the *Uttarāpatha* division. But it may also be held to be identical with *Nagarī* or *Nagara*, 8 miles north of *Chitorgadh* State in *Udaipur* in *Rajputana*.

*Nālandā* is frequently referred to in early *Pāli* literature.

*Nālandā.*

The Buddha is said to have started once from *Rājagaha* for *Nālandā* (*DN.*, I, pp. 1 foll.). In the *Saṃyutta Nikāya* it is stated that the Buddha once visited *Nālandā* from *Kosala* (*Ibid.*, IV, p. 323). In the *Majjhima Nikāya* (Vol. I, p. 371) we read that once the Buddha dwelt in the *Pāvārikambavana* at *Nālandā* where he had a discussion with *Dīgha Tapassi*, a *Nigaṇṭha*, relating to the *Nigaṇṭha* doctrines and delivered the *Upāḥsutta*. In the *Sumaṅgalavilāsini* (Vol. I, p. 35) we find that the distance from *Rājagaha* to *Nālandā* was one *yojana*, *Nālandā* is identified with modern *Bargaon*, 7 miles to the north-west of *Rājgir* in the district of *Patna*. *Nālandā* acquired an orient-wide celebrity as the most important seat of Buddhist learning and culture in the days of the *Guptas* from the sixth and seventh centuries onwards.

The famous *Indrasilā* cave may be located in the rugged hill rising immediately to the west of the *Badgaon* village.

*Nālaka*, a village in *Magadha*, was visited by *Sāriputta* (*SN.*, IV, p. 251). We know that *Sāriputta*

*Nālaka.*

stayed among the *Magadhans* at *Nalagāmaka* which was not far from *Rājagaha* (*Ibid.*, V, 161). This *Nalagāmaka* may be said to be identical with *Nālaka*. In the *Mahāśudassana Jātaka* (*Jāt.*, I, p. 391) the name of the village where the Elder *Sāriputta* was born is given as *Nāla*. In the same *Jātaka* we read that *Sāriputta* died at *Varaka* (*Ibid.*).

In the *Samyutta Nikāya* (II, p. 74) we are told that the Buddha stayed at *Ñātika*. It is called *Ñātika*. *Nādika* (of the *Nādikas*). The identification of the place is not known.

In the *Cariyāpiṭaka* (Dr. B. C. Law's Ed., p. 7) we read that *Canda-Kumāra* was the son of *Pupphavati*. *Ekarāja* of *Pupphavati*. He offered charities whole-heartedly and he never ate anything without first giving it to a beggar. *Pupphavati* was only another name for *Bārānasi*, the capital of the *Kāśī* kingdom (CL., pp. 50-51). Other names of *Bārānasi* were *Surundhana*, *Sudassana*, *Brahma-vaddhana*, *Rammanagara* and *Molini*.

The *Moriyas* of *Pipphalivana* are included in the list of the republican clans that existed in the time of the Buddha (*Mahāparinibbāna Suttanta*—DN., Vol. II, p. 167). There is little information about the *Moriyas* in Buddhist literature. From the *Suttanta* referred to above we come to know that they got a portion of the relics of the Buddha and erected a *stūpa* over the same. In the *Mahāvamsa* we are told that *Candagutta*, grandfather of *Asoka*, belonged to the *Moriya* clan. The *Moriyas* are, therefore, the same as the *Mauryas*.

The *Koliyas*, one of the republican clans of the time of the Buddha, had two settlements, one at *Rāmāgāma*. *Rāmāgāma* and the other at *Devadaha*. The *Sumaṅgalavilāsini* (pp. 260-262) tells us of the origin of the *Koliyas*. It is stated that a sage named *Rāma*, an ex-king of *Benares* who left his kingdom and retired to a forest as he was detested by his wives and relatives, married the eldest of the five daughters of King *Okkāka*, who had been forsaken by her relatives and forced to live in forest, and built a town in the forest removing a big *Kola* tree. The city henceforth came to be known as *Kolanagara* and the descendants of the king came to be known as *Koliyas*.

According to the *Mahāvastu* (Vol. I, pp. 352-55) the *Koliyas* were, however, descendants of the sage *Kola*. The *Kunāla Jātaka* (*Jāt.*, V, p. 413) says that the *Koliyas* used to dwell in the *Kola* tree. Hence they came to be called the *Koliyas*.

In the *Theragāthā* (V, 529, p. 56) and in one of the *Jātakas* (*Cowell's Jātaka*, V, p. 219) we are told of a quarrel between the *Śākyas* and the *Koliyas*. The Buddha, however, brought about a conciliation between the two clans.

*Rāmāgāma* is *Rampur Deoriya* in the district of *Basti* in *Oudh*.

The Buddha once dwelt in the *Sakka* country in *Sāmagāma* and delivered the *Sāmagāma Sutta* (MN., II, p. 243). The *Āṅguttara Nikāya* (III, p. 309) also tells us that the Buddha once dwelt at *Sāmagāma* in the country of the *Śākyas* on the bank of a tank.

Sāpūgā. Ānanda once stayed at Sāpūgan, a township of the Koliyas (AN., II, p. 194).  
 Sobhavatī. It was the capital of King Sobha's kingdom (DN., II, p. 7).  
 Setavya was a city of the Kosala country. In the Anguttara Nikāya (Vol. II, p. 37) we find that  
 Setavya. it is near Ukkatṭha, and that there was a road from Ukkatṭha to Setavya.

After the Buddha had performed the 'Double Miracle' and had made a stay in heaven, he descended at the city of Saṁkassa on the day of the great Pavāraṇā festival, and thence passed with a large following to Jetavana (Kaṇha Jātaka, Jāt., Vol. I, p. 193).

Saṁkassa is Saṁkissa or Sankisa-Basantapura, situated on the north bank of the river Ikkhumatī; now called Kālinadī, between Atranji and Kanoj, and 23 miles west of Fatehgarh in the district of Etah and 45 miles north-west of Kanoj.

Sālinḍiya was a brāhman village on the east side of Rājagaha (Suvanna-Kakkhaka Jātaka, Jāt., Vol. III, p. 293).

The Bhaggas of Sumsumāra Hill have frequently been referred to in Pāli literature. Sumsumāra Hill was doubtless the capital of the Bhagga country. There can also be no doubt about the fact that it was used as a fort. We know that in the lifetime of the Buddha, Prince Bodhi, son of King Udena of Kosambi, ruled over the Bhaggas as his father's viceroy. Bodhi became one of the followers of the Buddha (MN., II, p. 91; Jāt., III, p. 157). But the Bhagga country was really a republican country, for it is mentioned in the list of the republican clans in the Mahāparinibbāna Suttanta (DN., II, p. 167). It may be that the Bhaggas were temporarily under the sway of Kosambi.

It is said that while the Buddha was engaged in deep meditation for six years at the Senāpatigāma, Senāpatigāma. gāma in Uruvilva, a public woman named Gavā, kept a coarse cloth on the branch of a tree for the Buddha's use after meditation. By virtue of this noble deed, she was reborn in heaven as a nymph (A Study of the Mahāvastu, p. 154).

The Pauṇḍras or Pauṇḍrakas are mentioned several times in the Great Epic. They are once linked Pauṇḍravardhana. with the Vāṅgas and Kirātas (Sabhā, XIII, 584) while on another occasion are mentioned in connection with the Udras, Utkalas, Mekalas, Kalingas, and Andhras (Vana P., LI, 1988; Bhīṣma P., IX, 365; Droṇa, IV, 122). Pargiter therefore thinks that the Pauṇḍras once occupied the countries that are at present represented by the

modern districts of Santal Parganas, Birbhum and northern portion of Hazaribagh.

Punḍravardhana, according to the Divyāvadāna (J.R.A.S., 1904, p. 86), was the eastern boundary of the Majjhimadesa and is identical with the Pun-na-fa-tan-na of Yuan Chwang.

It is evident from the record of Khāravela's fifth regnal year (Hāthigumphā inscription) that Tanasuliya or Tanasuli. Kalinganagara, the capital of Khāravela's kingdom of Kalinga was not far from Tanasuliya or Tanasuli road wherefrom a canal opened by King Nanda was led by extension into the city of Kalinga. Dr. Barua says in his book on Old Brāhmi Inscriptions (p. 14) that Tanasuliya or Tanasula is a name which stands in contrast with Mahāsuliya or Mahāsuli, tan or tanu being the opposite form of Mahā or Maha.

Thūna probably represents Sthūna of the Divyāvadāna and was a brāhmanagāma (Jāt., VI, p. 62) that formed the western boundary of the Buddhist Majjhimadesa. Thūna has not been identified by any scholar. As Yuan Chwang's account makes Thaneswar the westernmost country of the Buddhist Majjhimadesa, Prof. Mazumdar proposes to identify Thūna with Sthānisiwara or Thaneswar (Cunningham's Geography of Ancient India by S. N. Mazumdar, Introduction, p. xliii).

In the Majjhima Nikāya we are told that the Buddha dwelt at Ukkācelā on the bank of the river Ganges in the Vajji country and delivered the Cūlagopālaka Sutta. In the Saṃyutta (Vol. V, p. 163) we find that the Buddha stayed among the Vajjians at Ukkācelā on the river Ganges together with a great company of bhikkhus, not long after the passing away of Sāriputta and Moggallāna.

Upatissagāma. The village of Upatissa was not far off from Rājagaha (Dh.C., I, p. 88).

In the Dhammapada Atthakathā (Dh.C., III, p. 465) we find a reference to the Ugganagara. It is said that a certain setthi named Ugga came to Sāvattthi on business purposes from Ugganagara.

There are numerous references to Usinārā in Pāli literature. In the Divyāvadāna (p. 22) mention is made of Usiragiri. Dr. Roy Chaudhuri rightly points out that Usinaragiri mentioned in the Kathāsaritasaṅgāra is doubtless identical with Usiragiri of the Divyāvadāna and Usiradhaja of the Vinaya Texts (S.B.E., Pt. II, p. 39) where it has been described as the northern boundary of the Buddhist Majjhimadesa. It was a mountain to the north of Kaṅkhal (Hultzsch in IA., 1905, p. 179).

Once the Buddha after passing the rainy season at VERAṆJA arrived at Sāvattthi in due course (Cullasuka Jātaka, Jāt., Vol. III, p. 494).

The city of Vettavati was on the bank of the river of that name (Mātanga Jātaka—Jāt., Vol. IV, p. 388). It is doubtless identical with

Sanskrit Vetravati mentioned in Kālidāsa's Meghadūta. The Vettavati river is identified with the modern Betwa, a small tributary of the Ganges.

The Barhut inscriptions mention Venuvagāma as a suburb of Kosambi. Cunningham identifies it with the modern village of Ben-Purwa to the north-east of Kosam.

Vedisa, mentioned in Barhut inscriptions, is Pāli Vidiṣā and Sanskrit Vaidiśa. It is, according to Cunningham, the old name of Besnagar, a ruined city situated in the fork of the Bes or Vedisa river and the Betwa within 2 miles of Bhisa. Vaidiśa was, according to the Purāṇas, situated on the bank of the Vidiṣā river which took its rise from the Pāripātra mountain.

Vidiṣā came for the first time into prominence in Buddhism in connection with the viceroyalty of Asoka. Asoka, while he was a viceroy at Ujjain, married a Vaiśya girl from Vessanagara or Vaiśyanagara which was evidently the old name of Besnagar. Since the time of Asoka it became an important centre of Buddhism and later on of Vaiṣṇavism.

In the Mahā-Ummaga Jātaka (Jāt., VI, pp. 330-331) Yavamajjhaka. Yavamajjhaka occurs as a general name for four market towns distinguished as eastern, southern, western and northern according to their respective positions near the four gateways of the city of Mithilā, the capital of Videha.

In the Saṃyutta Nikāya (Vol. II, p. 135; Vol. V, pp. 401, 460-461) as well as in the Aṅguttara Nikāya (Vol. IV, p. 101; Vol. V, p. 22), Aciravati is mentioned as one of the five great rivers or Mahānadi. The four other rivers mentioned are: Gaṅgā, Yamunā, Sarabhū, and Mahī. In the Sālitaka Jātaka (Jāt., Vol. I) and in the Kurudhamma Jātaka (Jāt., Vol. II) we find that the river Aciravati was near Sāvattthi. This is also borne out by a story in the Dhammapada Commentary (Vol. III, p. 449) in which we read that there was a certain village named Paṇḍupura not far off from the city of Sāvattthi, where dwelt a certain fisherman who on his way to Sāvattthi saw some tortoise eggs lying on the bank of Aciravati. In the Dhammapada Atthakathā (Vol. I, pp. 359-360) we are told how Pasenadi's son Viḍūḍabha met the Śākya in battle on the bank of the Aciravati river and completely routed them. In vain did the Buddha try to save the Śākyas. But Viḍūḍabha and his army

Rivers, Lakes, Tanks,  
etc.—Aciravati

also met with destruction; the Aciravati overflowed and carried all into the sea. In the *Dīgha Nikāya* (Vol. I, p. 235) we read that once the Buddha went to Manasākata, a brahmin village in the Kosala country and dwelt at Ambavana on the bank of the river Aciravati to the north of Manasākata.

Aciravati is the river Rapti in Oudh, on which the town of Sāvattī was situated. It was also called Ajiravati and its shortened form is Airāvati. It is a tributary of the river Sarayū.

At the time of his great Retirement the Buddha took with him Channa, his courtier, and Kanthaka, his horse. He left Kapilavatthu and proceeding to the bank of the river Anomā, he retired from the world and adopted the life of a monk (Dh. A., I, p. 85).

According to Cunningham, Anomā is the river Aumi, in the district of Gorakhpur. But Carlleyle identifies the river Anomā with the Kudawa Nadi in the Basti district of Oudh.

In the *Majjhima Nikāya* (Vol. I, p. 39) we are told that while Bāhukā, Sundarikā, Sarasvatī and Bāhumatī were rivers, Gayā and Payāga were tirthas only, or ghats on the Ganges.

Bāhukā may be the Bāhudā river of the Mahābhārata and Harivaṁśa, identical with the river Dhabala now called Dhumela or Burha Rāpti, a feeder of the Rāpti in Oudh. Pargiter, however, identifies it with Rāmagangā which joins the Ganges near the Kanoj. As regards Bāhumatī, an identification may be suggested with Bāgmatī, a sacred river of the Buddhists in Nepal. Bāgmatī is called Bachmati as it was created by the Buddha Krakucchanda by word of mouth during his visit of Nepal. Its junction with the rivers Maradārika, Manisrohi, Rājamañjari, Ratnāvali, Chārumatī, Prabhāvatī, and Triveni form the tirthas called Śānta, Śāṅkara, Rājamañjari, Pramodā, Sulakeshana, Jayā and Gokarna respectively (Svayambhū Purāṇa, Chap. V; Varāhapurāṇa, Chap. 215).

The river Campā formed the boundary between Aṅga and Magadha (Campēyya Jātaka—Jāt., IV, p. 454).

It is mentioned in the *Anguttara Nikāya*, Vol. IV, p. 101, as a lake, but has not yet been identified.

Enī. Enī has been referred to in the Baka-Brahma Jātaka (Jāt., III, 361).

The river Gaṅgā has been mentioned frequently in ancient Pāli literature, and is identical with the great sacred river on the banks of which the drama of Indian history has so often been enacted—the Ganges which is famous in early, mediæval and modern history of India. According to the *Sigālā Jātaka* (Jāt., Vol. I, p. 502) she flowed by the city of Bārāṇasī. There is a confluence

between this river and Yamunā (Sumaṅgalavilāsini, II, p. 652).

From the Sumaṅgalavilāsini (pt. I, p. 279) we learn that the Buddha taught the people of Campā the dhamma on the bank of Gaggara tank. We are told that it was dug by the queen Gaggara, and was not far off from the city of Campā.

The Sālavana of the Mallas of Kusinārā was on the bank of the river Hiraññavatī (DN., II, p. 137). The Hiraññavatī is the Little Gandak and the same as Ajitavati near Kusinārā or Kusinagara. It flows through the district of Gorakhpur about eight miles west of the Great Gandak and falls into the Gogrā (Sarayū).

It is mentioned in the Samuddavāṇija Jātaka (Jāt., IV, p. 158) as a tank, but it has not yet been identified.

The Kākāti Jātaka (Jāt., III, p. 91) states Kebuka to be a river; but it is difficult to identify it.

The Kimchanda Jātaka (Jāt., Vol. V, p. 2) refers to Kosikī as a branch of the Ganges. It is identical with the river Kusi.

It is stated in the Vessantara Jātaka (Jāt., Vol. VI, p. 518) that the King Vessantara with his wife and children proceeded to Gandhamādana.

Then setting his face northward he passed by the foot of Mount Vipula and rested on the bank of the river Ketumatī. He crossed the stream and then went on to the hill called Nālika. Still moving northward he reached the lake Mucalinda.

While going to Kusinārā from Rājagaha, the Buddha had to cross the river Kakutthā. Having crossed the river he arrived at Ambavana and then proceeded to the Malla's Sāla-grove near Kusinārā.

Kakutthā is the small stream Barhi which falls into the Chota Gandak, eight miles below Kasia. Carleyle has identified it with the river Ghāgi, one and half miles to the west of Chitiyaon in the Gorakhpur district. Lassen identifies Kakanthis of Arrian with the river Bāgmati of Nepal.

Kaddama-daha, a river on the bank of which Mahākaccāna once took up his residence for some time, has been mentioned in the Aṅguttara Nikāya (Vol. I, p. 65).

In the Aṅguttara Nikāya (Vol. IV, p. 354) we are told that once while the Buddha was staying at Cālikā on the Cālikāpabbata the venerable Meghiya sought the permission of the Buddha to go to Jantugāma. While returning from the village after his meal he reached Kimikālā.

It has been described as a lake in the *Kuṇḍala Jātaka* (Jāt., V, p. 419; AN., IV, p. 101) but has not yet been identified.

Kuṇḍala.

*Kaṇṇamundā* has been described in the *Āṅguttara Nikāya* (Ibid.) as a river, but has not yet been identified.

Kaṇṇamundā.

*Khema*, a lake that was excavated by the King of Benares named *Bahuputtaka* (*Haṃsa Jātaka*, Jāt., IV, p. 424).

Khema.

A lotus lake near the city of *Sakula* in the kingdom of *Mahimsaka* (*Cullahaṃsa Jātaka*, Jāt., V, p. 337) which, however, is difficult to be

Mānusiya.

identified.

*Maṅgalapokkharanī* has been described in the *Atthasālinī* (p. 33) that while he was sitting on the bank of the *Maṅgalapokkharanī*, the Buddha got the news of *Rāhula*'s death.

Maṅgalapokkharanī.

Once the Buddha dwelt at *Vaisālī* in the *Kūṭāgārasālā* on the bank of the lake *Markata* (Dvd., p. 200).

Markata-hrada

*Mahī*, one of the five great rivers (AN., IV, p. 101, *Milindapañha*, p. 114; S. Nip., p. 3) mentioned in Pali literature. The river *Mahī* is a

Mahī.

tributary of the *Gaṇḍaka*.

The *Migasammatā*, a river, had its source in the *Himavanta* and had fallen in the *Ganges* (cf. '*Himavanta Gaṅgam pattā*', Jāt., VI, p. 72).

Migasammatā.

*Rathakāra* has been described as a lake in the *Āṅguttara Nikāya* (Vol. IV, p.

Rathakāra.

101).

The *Rohanta-Miga-Jātaka* (Jāt., Vol. IV, p. 413) describes *Rohanta* as a lake which however has not been identified.

Rohanta.

*Rohiṇī* has been referred to in the *Jātakas* (*Rukkhadhamma Jātaka*, Jāt., Vol. I, p. 327; *Phandana Jātaka*, Jāt., Vol. IV, p. 207)

Rohiṇī.

as a river. Once a quarrel broke out among the *Sākiyas* and the *Koliyas* regarding the possession of the river *Rohiṇī*. But the Buddha succeeded in restoring peace among his kinsfolk. *Rohiṇī* formed the boundary between the *Sākya* and the *Koliya* countries.

*Sappinī*, a river, in *Rājagaha* (SN., I, p. 153). In the *Āṅguttara Nikāya* (Vol. II, p. 29) we are told that the Buddha once went from the

Sappinī.

*Gijjhakūṭa* mountain at *Rājagaha* to the bank of the river *Sappinī* to meet some wanderers. The *Pañchāna* river is perhaps the ancient *Sappinī*.

The Saṃyutta Nikāya (Vol. V, p. 297) describes Sutanu as a river on whose bank Anuruddha stayed for once.

Mandākinī, a river (AN., IV, p. 101). It is the Kālīgaṅgā or the western Kālī or Mandāgni, which rises in the mountains of Kedāra in

Gharwal. It is a tributary of Alakānandā.

Cunningham, however, identifies it with Mandākin, a small tributary of Paisundi in Bundelkhand which flows by the side of Mount Chitrakūta.

After the attainment of the Perfect Enlightenment the Buddha dwelt at Uruvelā in the Ajapāla Nerañjarā.

Nigrodha on the bank of the river Nerañjarā. It is the river Phalgu mentioned in Aśvaghoṣa's Buddhacarita. Its two branches are the Nilājanā and the Mohanā, and their united stream is called Phalgu. Buddha-gayā is situated at a short distance to the west of the Nilājanā or Niranjanā which has its source near Simeria in the district of Hazaribagh.

It is said that the Kinnari Manoharā, wife of Prince Sudhanu who was the son of Suvāhu, King of Hastināpura, while going to the

Himalayas, crossed the river Satadru and proceeded to the Mount Kailash (A Study of the Mahāvastu, p. 118). Satadru is modern Sutlej, a tributary of the Ganges.

Sundarikā. Sundarikā has been described in the Saṃyutta Nikāya (Vol. I, p. 167) as a

river in Kosala.

Sumāgadhā. A tank near Rājagaha (Saṃyutta, Vol. V, p. 447).

Simbalī. It is mentioned in the Kākāti Jātaka (Jāt., Vol. III, p. 90) as a lake.

The Milindapañho (p. 114) refers to Sarabhū as a river issuing forth from the Himavanta. It is

Sarabhū. Ghagra or Gogra, a tributary of the Ganges on which stood the city of Ayojjhā. It is the Sarabos of Ptolemy, and is one of the five great rivers mentioned in early Pāli literature.

Sarassatī is evidently the Sanskrit Sarasvatī mentioned in Vedic and Brahmanical literature. According to the Brāhmaṇas, the Kāv-

yamīmāṃsā and Manu Saṃhitā, it formed the western boundary of the Brahmanical Madhyadeśa. According to the Milindapañho (p. 114) the Sarassatī issued forth from the Himavanta. It rises in the hills of Sirmur in the Himalayan range called the Sewalik and emerges into the plains at Ad-Badri in Ambala. Like the Ganges, the river Sarassatī or Sarasvatī is considered as sacred by the Hindus.

**Uhā.** The river Ūhā was in the Himavanta (Milindapañho, p. 70).  
**Vidhavā.** Vidhavā, a river in the Himavanta (cf. 'Anto Himavante'; Jāt., Vol. III, p. 467).  
**Vetravatī,** a river, is mentioned in the Milindapañho (p. 114). From the Mātanga Jātaka (Jāt., Vol. IV, p. 388) we know that the city of Vettavatī was on the banks of the river of that name. It is the river Betwa in the kingdom of Bhopal, an affluent of the Jumnā, on which stands Bhilsā or the ancient Vidisā.

The river Vetaranī is referred to in the Saṃyutta (Vol. I, p. 21) where it is stated to be the river Yama (cf. Yamassa Vetaranīm). The Buddhist tradition, therefore, seems to support the Brahmanical tradition of the Vaitaranī being the Yama's river. In this river the hellish creatures suffer (cf. Jāt., V, p. 276).

It is the river Vaitaranī in Orissa and is mentioned in the Mahābhārata (Vana P. Chap. 113) as being situated in Kalinga. It is again identified with the river Dantura which rises near Nāsik and is in the north of Bassein. This sacred river is said to have been brought down to the earth by Parasurāma (Padma and Matsya Purānas). According to the Mahābhārata (Vana P. Chap. 83) it is a river in Kurukshetra. It is further identified with a river in Gharwal on the road between Kedara and Badrinātha.

**Yamunā** is one of the five great rivers mentioned in early Pāli literature (AN., IV, p. 101, SN., Vol. II, p. 135; Vol. V, pp. 401, 460, 461). It is the modern Jumna.

The Ahogaṅgā-pabbata is a mountain in India. It is said that the venerable Moggalliputta Tissa Thera, having made over his disciples to the therā Mahinda, went to the Ahogaṅgā mountain near the source of the Ganges

(Mv., p. 51).

**Mountains, Hills, Caves, etc.—Ahogaṅgā Pabbata.** The Sarabhaṅga Jātaka (Jāt., Vol. V, p. 134) refers to the Anañjara which seems to be a chain of mountains in the Central Provinces.

**Arañjarā.** The Anoma and Asoka mountains do not seem from their description in the Apadāna (pp. 345 and 342 respectively), to have been far off from the Himavanta.

**Anoma and Asoka.** According to the Apadāna (p. 50), the Cittakūṭa mountain was not also very far off from the Himavanta. It has, however, been identified with Kāmpānāth-giri in Bundelkhand. It is an isolated hill on a river called the Paisuni or Mandākinī.

It is about four miles from the Chitrakūṭa station of the G.I.P. Railway.

The Cāvala mountain has been described in the Apadāna  
Cāvala. to be not far off from the Himavanta  
(Apadāna, p. 451).

We find mention of the Cittala mountain not only in the  
Cittala. Atthasālinī (p. 350), but also in the  
Visuddhimagga (p. 292). In the latter  
there is also a reference to a vihāra on it.

The Atthasālinī also refers to the Cetiya Pabbata (p. 200)  
Cetiya which, however, is difficult to be identified.

According to the reference in the Dīgha Nikāya, (Vol. II,  
Corapapāta. p. 116) the Corapapāta seems to have been  
a hill near Rājagaha.

This mountain seems to have been  
Daṇḍakahrāñña pab- located in the Himavantapadesa (Jāt.,  
bata. Vol. II, p. 33).

In the Gaṅgamāla Jātaka (Jāt., Vol. III, p. 452) we are  
Gandhamādāna. told that a certain ascetic came from  
the mountain Gandhamādāna to Benares  
to see the king. It is a part of the Rudra Himalaya, but  
according to the epic writers it forms a part of the Kailāsa  
range.

The Gayāsīrṣa mountain is situated at Gayā from where  
Gayā-śīrṣa. the Gotama Buddha went to Uruvilva  
for the attainment of Perfect Enlighten-  
ment. (A Study of the Mahāvastu, p. 81.)

According to the description given in the Apadāna (p. 162)  
Gotama. the Gotama mountain seems to be not far  
off from the Himavanta.

Gijjhakūṭa is a mountain in Magadha (VV.C., p. 82). It  
Gijjhakūṭa is so called because its peak is like a  
vulture (Papañcasudani, II, 63). Accord-

ing to Cunningham it is a part of the Śailagiri, the vulture peak  
of Fahien and Indasilāguhā of Yuan Chwang. It lies two miles  
and a half to the south-east of new Rājgir. It is also called  
Giriyek hill.

In the Aṅguttara Nikāya the Himavanta is mentioned as  
Himavanta. the Pabbatarāja (AN., I, p. 152). We  
are told in the Kunāla Jātaka (Jāt.,  
Vol. V, pp. 412 foll.) that once there broke out a quarrel  
between the Koliyas and the Sakiyas regarding the  
possession of the river Rohiṇī which flows between the Sākiya  
and Koliya countries. Buddha, however, succeeded in settling  
the dispute. Many Koliya and Sakiya people were ordained.  
But spiritual discontent sprang up among them. The Blessed  
one conducted these brethren to the Himalayas and after illus-  
trating the sins connected with woman-kind by the Kunāla

story, and removing their discontent, bestowed upon them the stage of sanctification. The Master transported them to the Himalayas and standing in the sky pointed out to them in a pleasant tract of the Himalayas various mountains: Golden mount, Jewel mount, Vermillion mount, Collyaium mount, Tableland mount, Crystal mount, and five great rivers, and the seven lakes, Kannamundaka, Rathakāra, Sihappapāta, Chad-danta, Tiyyaggala, Anotatta, and Kunāla.

In the Milindapañho (p. 114) it is stated that 500 rivers issued forth from the Himavanta and that of these ten are important. They are: Gaṅgā, Yamunā, Aciravatī, Sarabhū, Mahī, Sindhu, Sarassatī, Vetravatī, Vitamsā and Candabhāgā.

It is stated in the Dīgha N., (Vol. II, pp. 263-4, 269) that to the east of Rājagaha was the Brahmin village of Ambasaṇḍā. To the north of Ambasaṇḍā was the Indasāla Cave in the Vediyakapabbata which however seems to be the same as the Gijjhakūtapabbata. In the Barhut inscriptions, the name of the cave is however given as Indasālaguhā which has been identified with the Giriyeḥ hill six miles from Rājgir.

Indakūta. Indakūta is near Rājagaha (SN., I, p. 206).  
It is near Rājagaha. It is one of the groups of hills above Rājagaha, namely, Gijjhakūta, Vebhāra, Isigilpassa. Pāṇḍava and Vepulla.  
These pabbatas are stated in the Apadāna (pp. 155, 381 and 382 respectively) to be not very far off from the Himavanta.  
The Kālāgiri is mentioned in the Vidhura Paṇḍita Jātaka (Jāt., Vol. VI, p. 302). This Kālāgiri is the same as the Kālāpabbata mentioned in the same Jātaka.

The Kuraragharapabbata is in Avanti. Mahākaccāna once dwelt in this mountain (AN., V, p. 45).

Kālasilā. Kālasilā is at Rājagaha (DN., II, p. 116).

Manosilā. Monosilā, a mountain (Kumbhakāra Jātaka, Jāt., III, p. 379).

Manipabbata. It is in the Himavanta (Jāt., Vol. II, p. 92).

Mahākāla. It is a mountain in the Himavanta (Jāt., Vol. V, p. 38).

It is referred to in the Therīgāthā Commentary (p. 150), and is identical with the Rudra Himālaya in Gharwal where the river Ganges takes its rise. It is near the Badarikā Āśram, and is probably the Mount Meros of Arrian.

- The Nerupabbata is in the Himavanta (Milindapañho, p. 129). In the Neru Jātaka (Jāt., Vol. III, 247), it is called the Golden mountain. It is a legendary name of Mount Vepulla.
- Nerupabbata.
- Pācīnavamsa. (SN., II, pp. 190-1).
- It is at Rājagaha. According to the Saṃyutta Nikāya (Vol. V, p. 79) there Mahākassapa resided in the Pippaliguḥā pabbata.
- Pipphaliguḥā pabbata.
- Paṇḍavapabbata is mentioned in the Atthasālinī (p. 34). All these mountains are in the Himavanta probably meaning thereby that they are names of different parts or peaks of the great Himalaya mountain (Jāt., V, 415 and Jāt., II, p. 6 respectively).
- Phalika, and Rajatapabbata
- The First Buddhist Council was held at Rājagaha in the Sattapanni cave of the Vebhāra pabbata under the presidency of Mahākassapa and under the patronage of Ajātasattu (Samantapāsādikā, p. 10). It is in the Cittakūṭapabbata which is in the Himavantapadesa (Jāt., Vol. III, p. 208).
- Suvannaguḥā.
- Both are mentioned in the Jātakas (Jāt., Vol. II, p. 92 and Jāt., Vol. V, p. 415) to be in the Himavantapadesa.
- Suvannapabbata and Sānupabbata
- In the Dhammapada Commentary (Vol. I, p. 107) we are told that the Mount Sineru was sixty-eight thousand leagues high. It is described as a mountain in the Kulāvaka Jātaka (Jāt., Vol. I, p. 202) as well.
- Sineru.
- It is in the Himalayas (SN., I, p. 67) to the east of Tibet.
- Setapabbata.
- The Saṃyutta Nikāya (Vol. III, p. 1) seems to locate it in the Bhagga country.
- Sumsumāragiri.
- It is at Rājagaha (DN., II, p. 116).
- Sappasandika-pabbhāra
- Vepulla. This is a mountain in Magadha.
- Vebhāra is a mountain in the Magadha country. In the Vimānavatthu Commentary (p. 82) we are told that the city of Giribbaja was encircled by the mountains Isigili, Vepulla, Vebhāra, Paṇḍara and Gijjhakūṭa.
- Vebhāra.
- In the Samanta-Pāsādikā (p. 70) we are told that Mahinda who was entrusted with the work of propagating Buddhism in Ceylon, in course of his journey from Pāṭaliputta, halted at the Dakkhinagiri janapada (Vedisā), the capital of which was Ujjeni. He stayed at the Vedisagiri Mahāvihāra which was built by his mother and thence he went to Tambapanni.
- Vedisagiri

In the Dīgha Nikāya (Vol. I, pp. 47, 49) we are told that once the Buddha dwelt at Rājagaha in the Ambavana of Jīvaka, the royal physician. It was here that Ajātasattu, the king of Magadha, came to see the Buddha. In the Dīgha Nikāya (Vol. II, p. 134) we are told in connection with the Buddha's journey from Rājagaha to Kusinārā that the Buddha crossed the river Kakutthā and went to the Ambavana. In the Saṃyutta (Vol. IV, p. 121) we are informed that once the venerable Udāyin stayed at Kāmandā in the Ambavana of the brahmin Todeyya. Ambavana is a thicket of mango trees (Sumaṅgalavilāsinī, II, 399).

In the Dīgha Nikāya (Vol. II, p. 94) we find that the Buddha once went from Nādikā to Vesālī and dwelt in the Ambapālīvana in Vesālī. This park was a gift from the courtesan named Ambapālī.

The Ambātakavana is mentioned in the Saṃyutta Nikāya (Vol. IV, p. 285). It is stated that many bhikkhus dwelt at Macchikāvanasaṇḍa in the Ambātakavana. Citta, the householder, it is said, invited them to his house and had many philosophical discussions with them.

The Anupiya-Ambavana was in the Mallarattha (Manorathapūranī, p. 274).

The Buddha once dwelt in the Deer Park in the Añjanavana at Sāketa (SN., I, p. 54; V, pp. 219, 73).

The Andhavana is referred to as located in Sāvattī (SN., V., p. 302).

It is mentioned in the Milindapañho (p. 130). According to Mr. Pargiter, it comprised all the forests from Bundelkhand to the river Krishnā.

The Daṇḍakarañña along with the Vinjjhas thus practically separated the Majjhimadesa from the Dakkhināpatha.

The Buddha once stayed at the brāhmanagāma of Icchānaṅgala in the Icchānaṅgala-vanasaṇḍa. This is in Kosala (AN., III, pp. 30, 341; IV, p. 340). It is also mentioned in the Sutta

Nipāta (p. 115).

The Jetavana is frequently mentioned in Pāli literature.

In the Dīgha Nikāya (Vol. I, p. 178) we are told that once the Buddha dwelt at Jetavana in the pleasure garden of Anāthapiṇḍika at Sāvattī. There the Buddha spoke on the subject of right training to Potṭhapāda, the wanderer. The Jetavana is one mile to the south of Sāvattī which is identified with modern Sahet-Maheth. It was a gift from the merchant named Anāthapiṇḍika to the Buddha and the Order.

- Jāṭiyavana.** It is in the country of the Bhaddiyas (Aṅguttara, Vol. III, p. 36).
- In the Manorathapūraṇi (p. 100) we are told that the Buddha converted the Timsa Bhadda-  
**Kappāsiyavanasaṇḍa.** vaggiyā bhikkhus at Kappāsiyavanasaṇḍa.
- Ketakavana.** The Ketakavana is in Kosala near the village of Naḷakapāna (Naḷapāna Jātaka, —Jāt., Vol. I, 170).
- It is at Rājagaha (AN., II, pp. 35, 172, 179; III, p. 35; IV, pp. 402). In the Majjhima Nikāya (Vol. III, p. 128) we are told that once the Buddha dwelt in the Kalandakanivāpa at Veluvana in Rājagaha.
- In the Monorathapūraṇi (p. 100) it is said that at Latthivana King Bimbisāra was converted by the Buddha. It is about two miles north of Tapovana in the district of Gayā.
- Latthivana.** The Lumbinivana is referred to in the Buddhacarita (I, Verse 23; XVII, Verse 27) as situated in Kapilavatthu which is the birth place of the Buddha. Lumbinī is Rummidei in the Nepalese Terai, 2 miles to the north of Bhagavanpur and about a mile to the north of Paderia.
- Lumbinivana.** These two forests are mentioned in the Milindapañho (p. 130).
- Mejjharaññaṃ and Mātangaraññaṃ.** It is a forest in Avanti. Mahākaccāna resided there in a leaf-hut (SN., IV, p. 116).
- Makkarattha.** It is at Kapilavatthu (SN., I, p. 26). According to Buddhaghosa, it is a natural forest outside the town of Vaiśālī lying in one stretch up to the Himalayas. It is so called on account of the large area covered by it (Smv., I, 309; cf. SN., I, pp. 29-30).
- Madda-Kucchi-migadāya.** It is at Rājagaha (SN., I, p. 27).
- The Buddha once went from the Gijjhakūṭa to the Mora Nivāpa which was on the bank of Sumā-gadhā (DN., III, p. 39). It is at Rājagaha (AN., I, p. 291).
- Mora Nivāpa.** In the Visuddhimagga, the Nandanavana, the Missakavana and the Phārusakavana are all referred to (p. 424).
- Nandanavana.** It is in the Vajji countries and is near Hatthigāma (AN., IV, p. 213).
- Nāgavana.** Once the Buddha lived in the Pāvārikambana at Nālandā. There he spoke on the subject of miracles to Kevaddha, the son of a householder (DN., I, p. 211).
- Pāvārikambavana.**

- Once the Buddha stayed at Bhesakalāvana Migadāya in the Sumsumāragiri of the Bhaggas (AN., Vol. II, p. 61; III, p. 295; IV, pp. 85, 228, 232 and 268).
- Once the venerable Kumāra Kassapa with a company of the bhikkhus went to Setavya in the Simsapāvana. Kosala country. He dwelt in the Simsapāvana to the north of Setavya (DN., II, p. 316). There is a Simsapāvana in Kosambi (SN., Vol. V, p. 437). There is also another Simsapāvana near Ālavi (AN., Vol. I, p. 136).
- It is at Rājagaha (SN., I, pp. 210-212). It is in the Malla territory. It was here that the Buddha attained the Mahāparinibbāṇa (DN., II, p. 169).
- Upavattana Sālavana. It is at Rājagaha (SN., I, p. 52).
- Veluvana. It is in Dakkhinagiri (AN., IV, p. 64).
- Velukantaka. There is a reference to the Vindhya forest in the Dipavaṃsa (15, 87). Ariṭṭha, one of the ministers of Devanāmpiyatissa, who had been sent by the Ceylonese King to Asoka, King of Magadha, for a branch of the Bodhi Tree, had to go through the Vindhya forest while going to Pāṭaliputra.
- Viñjhātavi. Viñjhātavi comprises portions of Khandesh and Aurangabad, which lie on the south of the western extremity of the Vindhya range, including Nasik. The forest, therefore, should, strictly speaking, be located in the Dakkhināpatha.
- Cetiya, Arāma, Vihāra, etc.—Aggālava. The Aggālava temple is referred to in the Tipallattha Miga Jātaka (Jāt., Vol. I, 160).
- The third Buddhist Council was held at Pāṭaliputta in the Asokārāma at the time of King Asoka (Samantapāsādikā, p. 48).
- Asokārāma. It is in Kosambi (Tipallatthamiga Jātaka (Jāt., Vol. I, 160).
- Badarikārāma. Bahuputta. a Cetiya in Vesālī (DN., II, p. 118).
- Bahuputta. In the Saṃyutta Nikāya (Vol. V, pp. 259-60) we find the Buddha speaking of three beautiful Cetiya of Vesālī (AN., IV, p. 309), e.g., the Cāpāla Cetiya (named after a Yakkha of this name), the Sattamba Cetiya (DN., II, 118) and the Sāranda Cetiya (named after a Yakkha of this name).
- Cāpāla Cetiya. The Buddha speaks very highly of the Cetiya of Vesālī. Gotama and other Cetiya of Vesālī. They are: Udena, Gotamaka, Sattamba, Bahuputta, Sāranda and Cāpāla (DN., II, p. 118; AN., Vol. IV, p. 309). In the Dīgha Nikāya (Vol. III, pp. 9, 10) we are told that to the east of Vesālī was the Udena Cetiya, to the south was the Gotamaka Cetiya,

to the west was the Sattamba Cetiya, and to the north was the Bahuputta Cetiya.

It was at Kosambi (DN., I, pp. 157, 159; SN., II, p. 115).

Ghositārāma. A monastery built by a banker named Ghosita is called Ghositārāma (Papañca-

sūdanī, II, p. 390).

Giñjakāvasatha. It was at Nadikā near Pāṭaliputta (AN., III, pp. 303, 306; IV, p. 316; V, p. 322).

Kassapakārāma. It was at Rājagaha (SN., III, p. 124).

Kukkuṭārāma. It was at Pāṭaliputta (SN., V, pp. 15, 17, 171, and 173).

Kutāgārasālā. It was at Vesālī (SN., I, p. 29).

The Kālākārāma was in Sāketa. We are told that once when the Buddha was dwelling at the

Kālākāvana in Sāketa, he spoke of some

qualities that were possessed by him.

Markata hradata-  
cetiya. There is a reference to a Cetiya on the bank of the Markata-hrada where the Buddha once stayed (A Study of the

Mahāvastu, p. 44).

Nigrodhārāma. It was at Rājagaha (DN., II, p. 116).

Once the Buddha dwelt in the palace of Migāramātā in the

Pubbārāma. Pubbārāma at Sāvattthī. It was here that Aggañña Suttanta was delivered by

the Buddha (DN., III, p. 80).

Pambājakārāma. It was at Rājagaha (SN., II, p. 33).

Salalāgāra. It was at Sāvattthī. Anuruddha is said to have resided there (SN., V, p. 300).

It is referred to in the Visuddhimagga (p. 96); and it was in this Vihāra that the Mahādhammarak-

Tulādhārapabbata  
Vihāra. khita therā lived. It was situated in the Rohana Janapada which was on the other

side of the Ganges.

In the Samantapāsādikā (pp. 33-34) we find that the Vaj-

Vālukārāma. jiputtaka bhikkhus of Vesālī declared the ten Indulgences. This led to the inaugura-

tion of the Second Buddhist Council which was held during the reign of Kālāsoka at Vesālī in the Vālukārāma.

It was a monastery in the ancient Vajji country (Mv., p. 24). It is also mentioned by Fahien in

Mahāvana vihāra. his travels.

Dakkhiṇagiri vihāra. It was a vihāra in Ujjeni (Mv., p. 228).

It was a vihāra near Sāvattthī in the Kosala country where the Buddha lived for some time

Jetavana vihāra. (Dv., p. 21; Mv., p. 7).

## CHAPTER II

### THE UTTARĀPATHA OR NORTHERN INDIA

Nowhere in Brahmanical or Buddhist literature is mentioned the four boundaries of the Uttarāpatha. According to the Brahmanical tradition as recorded in the *Kāvyamīmāṃsā* (p. 93), the Uttarāpatha or Northern India lay to the west, i.e., the western side of Prithudaka (Prithudakāt parataḥ Uttarāpathaḥ) or Pehoa, about 14 miles west of Thāneswar. Other Brahmanical sources, e.g., the *Dharmasūtras* of Vasiṣṭha, Baudhāyana and Manu, purport to furnish practically the same evidence, i.e., the Uttarāpatha lies to the west of the place where the Saraswati disappears. But our knowledge of the eastern boundary of Uttarāpatha is derived only in connection with the boundaries of the Madhyadeśa as given in the texts referred to above. There is nowhere any independent evidence of the boundaries of Uttarāpatha as such. It is interesting to note that the Brahmanical definition of Āryāvarta excludes the greater portion of the land of the R̥gvedic Aryans, which, however, is included in the Uttarāpatha. Thus the entire Indus valley which was the cradle of the R̥gvedic culture and civilisation is practically outside the pale of Manu's Madhyadeśa or Baudhāyana's Āryāvarta, but is included in Uttarāpatha according to the *Kāvyamīmāṃsā*.

The Buddhist northern division is also to be located, as in Brahmanical texts, to the west of the Brahman district of Thūna (Sthūna) or Thaneswar as recorded in the *Mahāvagga* and the *Divyāvadāna*. There too the boundaries of Uttarāpatha as such are not recorded; its eastern boundary alone can be derived from the western boundary of the *Majjhima*desa.

There are numerous references to Uttarāpatha in Pāli literature. In the *Hāthigumphā* inscription of King Khāravela, we are told that King Khāravela was able to strike terror into the heart of the King of Uttarāpatha. He compelled King Bahasatimita of Magadha to bow down at his feet. Khāravela's Uttarāpatha probably signifies the region including Mathurā in its south-eastern extension up to Magadha. From the prologue of Book V of the *Suttanipāta* (p. 190), it appears the Dakkhināpatha lent its name to the region through which it passed—the whole tract of land lying to the south of the Ganges and to the north of Godāvarī being known, according to Buddhaghosa, as Dakkhināpatha or the Deccan proper (VT., *Mahāvagga*, V, 13; *Cullavagga*, I, 18, p. 362). Uttarāpatha too may be supposed to have been originally a great

trade route—the northern high road, so to speak, which extended from Sāvatti to Takkasīlā in Gāndhāra, and have lent, precisely like the southern high road, its name to the region through which it passed, i.e., the region covering, broadly speaking, the north-western part of the United Provinces, and the whole of the Punjab and the North-Western Frontier Provinces. But this definition of Uttarāpatha is nowhere explicitly stated in Pāli literature. It is, therefore, not at all improbable that Uttarāpatha in Pāli literature might have also signified the same region, i.e., the entire northern India from Aṅga in the east to Gandhāra in the north-west and from the Himalayas in the north to the Vindhya in the south as understood by its later and wider sense (i.e., the whole of Āryāvarta), e.g., in the Cālukya inscriptions of the 7th and 8th centuries A.D.

Bānabhaṭṭa, the author of *Harsha-Carita*, however, uses the word Uttarāpatha in its narrower sense and seems to include within the region so named the western part of U.P., the Punjab and the North-Western Frontier Provinces. According to Chinese Buddhist writers, northern India 'comprised the Punjab proper including Kashmir and the adjoining hill states with the whole of eastern Afghanistan beyond the Indus, and the present Cis-satlaj States to the west of the Saraswati river' (CAGI., p. 13).

In the *Ānguttara Nikāya*, Gandhāra is included in the list of the sixteen Mahājanapadas (AN., I., p. 213; IV, pp. 252, 256, 260). The Gandhāras were a very ancient people.

Two Mahājanapadas  
(1) Gandhāra  
Their capital Takshasīlā is also mentioned in the Mahābhārata in connection with the story of King Janamejaya who is said to have conquered it.<sup>1</sup> The kingdom of Gandhāra included Kāshmir and the Takshasīlā region (PHAI., p. 93).<sup>2</sup> Gandhāra comprises the districts of Peshawar and Rawalpindi in the northern Punjab as we find in the Mahāvamsa (Geiger's tr., p. 82, n. 2) wherein it is stated that after the dissolution of the Third Buddhist Council, Moggaliputtatissa thera sent Majjhantika thera to Kāsmīra-Gandhāra for propagation of the Buddhist faith.<sup>3</sup> Gandhāra thus comprised the whole

<sup>1</sup> 'The Purāṇas represent the Gandhāra kings as the descendants of Druhyu (Matsya, 48. 6; Vāyu, 99. 9). This king and his people are mentioned several times in the Rgveda. In the Vedic Index (I, 388) it is stated that from the tribal grouping it is probable that the Druhyus were a north-western people. Thus the Puranic tradition about the connection of the Gandhāras with Druhyu accords with Vedic evidence.' (PHAI., p. 93.)

<sup>2</sup> We find it otherwise in Jāt., III, 365.

<sup>3</sup> Dr. Ratchandhuri points out (PHAI., p. 93) that the inclusion of Kāshmir in the Gandhāra kingdom is confirmed by the evidence of Hekataios of Miletos (B.C. 549-486) who refers to Kaapapyros=Kaśyapapura, i.e., Kāshmir (cf. Rājataranginī, I, 27) as a Gandaric city.

of the districts of Peshawar and Rawalpindi in the northern Punjab. Takkasillā or Taxila was the capital city of the Gandhāra kingdom, and according to the Jātakas (Telapatta Jātaka, 96, Susīma Jātaka, 163) it lay 2,000 leagues from Benares. In the time of Nimi, King of Videha, Durmukha, King of Pañihāla and Bhīma, King of Vidarbha, the throne of Gandhāra was occupied by Naggaji or Nagnajit (Kumbhakāra Jātaka; Aitareya Brāhmaṇa, VII, 34; Sat. Brāhmaṇa, VIII, 1.4.10).<sup>1</sup> In the Kumbhakāra Jātaka we are told that Naggaji's capital was Takkasillā.

The Jātakas testify to the evidence of trade relations between the Kashmīr-Gandhāra kingdom and Videha (Jāt., III, pp. 363-369). In the Niddesa we are told (P.T.S., Vol. I, p. 154) that in Taxila people used to flock in the wake of trade and commerce to earn money. The king ruling in Gandhāra contemporaneously with King Bimbisāra of Magadha was Pukusāti who is said to have sent an embassy and a letter to his Magadhan contemporary as a mark of friendship. He is also said to have waged a war on King Pradyota of Avanti who was defeated.

The Behistun inscription of Darius (C. 516 B.C.) purports to record that Gadara or Gandhāra was one of the kingdoms subject to the Persian Empire, it, therefore, appears that some time in the latter half of the 6th century B.C., the Gandhāra kingdom was conquered by the Achæmenid kings. In the time of Asoka, however, Gandhāra formed a part of the empire of the great Buddhist Emperor; the Gandhāras whose capital was Takkasillā are mentioned in his Rock Edict V.

Kamboja is mentioned along with Gandhāra in the Āṅguttara

Nikāya (I, p. 213; Ibid., IV, pp. 252, 256, 261) as one of the sixteen great

(ii) Kamboja. countries of India. In the Paramatthadīpani on the Petavatthu (P.T.S., p. 113) Dvārakā occurs along with Kamboja. But it is not expressly stated if Dvārakā was the capital of the Kamboja country. Dvārakā, in fact, was not really a city of Kamboja; nowhere in early or later Pāli literature there is any mention of the capital city of the Kamboja people,<sup>2</sup> nor of the location of their country, though it is certain that Kamboja must be located in some part of north-west India not far from Gandhāra.

<sup>1</sup> PHAI., p. 93.

<sup>2</sup> 'We learn from a passage of the Mahābhārata that a place called Rājapura was the home of the Kambojas (Mahābhārata, VII, 4, 5; "Karna Rājapuram gatvā Kambojā nirjitā svayā"). The association of the Kambojas with the Gandhāras enables us to identify this Rājapura with the Rājapura of Yuan Chwang which lay to the south or south-east of Pūnch (Watters, Yuan Chwang, Vol. I, p. 284). The western boundaries of Kamboja must have reached Kafiristan, and there are still in that district tribes like "Camojees", "Camoze" and "Camoje" whose names remind us of the Kambojas.' (PHAI., p. 95.)

Nandipura seems to be the only city of the Kambojas that is known from Luder's Inscriptions, Nos. 176 and 472.

In the *Sumaṅgalavilāsinī* (I, p. 124), we are told that Kamboja was the home of horses. The commentary on the *Kunāla Jātaka* (*Jāt.*, V, p. 446) gives us to know how the Kamboja people caught horses in the forest. In one of the *Jātakas* (*Jāt.*, Cowell, VI, 110 note) we are informed that the Kambojas were a north-western tribe who were supposed to have lost their original Aryan customs and to have become barbarous. In the *Bhūridatta Jātaka* (*Jāt.*, VI, p. 208) we are told that many Kambojas who were not Aryans told that people were purified by killing insects, flies, snakes, frogs, bees, etc. The *Jātaka* tradition is corroborated by that contained in Yāska's *Nirukta* as well as in Yuan Chwang's account of Rājapura and the adjoining countries of the north-west. The *Nirukta* would have us believe that in Yāska's time the Kambojas had come to be regarded as a people distinct from the Aryans of India proper, speaking a different dialect. Speaking of Rājapura, Yuan Chwang says, 'From Lampa to Rājapura the inhabitants are coarse and plain in personal appearance, of rude violent disposition. . . they do not belong to India proper but are inferior peoples of frontier (i.e., barbarians) stocks' (Watters—Yuan Chwang, I, pp. 284 ff.).

It is stated in the *Sāsanavaṃsa* (P.T.S. 49) that in the 235th year of the *Mahāparinibbāna* of the Buddha, *Mahārakkhita* therā went to the Yonaka Province and established the Buddha's *sāsana* in Kamboja and other places. The Kambojas are mentioned in the *Rook Edicts V* and *XIII* of Asoka. They occupied roughly the province round about *Rajaori*, or ancient Rājapura, including the *Hazārā* district of the North-Western Frontier Province.

The *Mahāvaṃsa* (Geiger's tr., p. 194) refers to the town of Alasanda which was the chief city of the Yona territory. Geiger identifies Alasanda with the town of Alexandria founded by Alexander near Kabul in the *Paropanisadae* country. In the *Milindapañho*, however, Alasanda has been described as an island where in the village of *Kalasigāma* King Milinda was born (Trenckner, *Milindapañho*, pp. 82 and 83; *CHI.*, p. 550).

From the *Sivi Jātaka* (*Jāt.*, IV, p. 401) we know that Aritthapura was the capital of the Sivi kingdom. Several *Jātakas* mention (e.g., *Nimi Jātaka*, No. 541) a king named *Usinara* and his son *Sibi*; but whether this prince *Sibi* had anything to do with the *Sibi* people or their country, it is difficult to ascertain.

In a passage of the *Rgveda* (VII, 18. 7) there is a mention of the *Siva* people along with the *Alinas*, *Pakthas*, *Bhalānasas* and *Viśāṇins*. Early Greek writers also refer to a country in

*Janapadas, Nigamas,  
Puras, Gāmas, etc.—  
Alasanda.*

the Punjab as the territory of the Siboi. It is highly probable that the Śiva country of the R̥gveda, the Sibi country of the Jātakas (Ummadanti Jātaka, No. 527; Vessantara Jātaka, No. 547) and the Siboi country of the Greek geographers are one and the same. Patañjali mentions a country in the north called Śiva-pura (IV, 2, 2) which is certainly identical with Sibipura mentioned in a Shorkot inscription. (Ep. Ind., 1921, p. 6.) The Śiva, Sibi or Siboi territory is, therefore, identical with the Shorkot region of the Punjab—the ancient Sivapura or Sibipur.<sup>1</sup>

Besides Ariththapura there was another city of the Sibi kingdom called Jetuttara near Chitor (Vessantara Jātaka, No. 547).

In the Ghata Jātaka (Jāt., Vol. IV, p. 79) we are told that a king named Mahākamsa reigned in Uttarāpatha, in the Kamsa district, in the city of Asitañjana which, however, is difficult to be identified.

Uttarakuru is often mentioned in Pāli literature as a mythical region. It has also been mentioned in Vedic and later Brahmanical literature as a country situated somewhere north of Kāśmīr.

Kalasigāma was the birth place of King Milinda (Milindapañho, p. 83); it was situated in the Island of Alasanda or Alexandria.

According to a Jātaka story (No. 406) the kingdom of Kāśmīr was included in the Gandhāra Kingdom. It is stated in the Mahāvamsa that after the dissolution of the Third Buddhist Council, Moggaliputta Tissa therā sent Majjhantika therā to Kasmira-Gandhāra for propagation of the Buddhist faith. (See ante: Gandhāra). During the reign of Asoka, Kāśmīra was included in the Maurya dominion. This is proved by the testimony of Yuan Chwang (Watters, I, pp. 267-71).

The Dīpavaṃsa (p. 16) refers to the Kurudīpa which, however, may be taken to be identical with Uttarakuru.

Takkasilā (Sans. Takshasilā) was the capital city of the Gandhāra kingdom, and according to the Jātakas (Telapatta Jātaka, No. 96;

Susima Jātaka, No. 163) it lay 2,000 leagues from Benares as already pointed out. In Pāli literature Takkasilā has been frequently mentioned as a great seat of learning in Ancient

<sup>1</sup> The Mahābhārata (III, 130-131) refers to a rāshtra of the Śivis ruled by King Uśinara, which lay not far from the Yamunā. It is not altogether improbable that the Uśinara country was at one time the home of the Śivis. We find them also in Sind, in Madhyamikā in Rājputāṇā (Vaidya—Med. Hindu India, I, p. 162; Carmichael Lectures, 1918, p. 173) and in the Dasakumāra-Carita, on the banks of the Kāverī. (FEAL, pp. 155-56, also f.n., No. 2.)

India. In the Vinaya Piṭaka (Mahāvagga, pp. 269-270) it is stated that Jīvaka, the royal physician received his education in medicine and surgery there. In the Jātakas (I, p. 259; V, pp. 161, 210, 457) we are told that princes from various kingdoms went to Taxila for education. In one of the Jātakas (Jāt., I, p. 447) it is stated that a young man of the Lāla country went to Taxila for education. In another Jātaka (Jāt., II, p. 277) a very beautiful picture of the student life of those days has been drawn. From the Cittasambhūta Jātaka (Jāt., IV, p. 391) we learn that education was eligible for upper classes alone, the brāhmaṇas and khattiyas. Of the subjects taught, the first three Vedas and eighteen Vijjās are mentioned. Some of the Vijjās taught at Taxila are also mentioned in the Jātakas, e.g., the art of archery (Jāt., I, p. 356), the art of swordsmanship and the various arts (Jāt., V, p. 128.) The Susima Jātaka (Jāt., II, p. 47) tells us that Bodhisatta, the son of a priest who was a Hatthimaṅgalakāraka to the King of Benares, travelled a distance of 20,000 yojanas and went to Takkasilā to learn Hatthisuttaṁ. References to Ālambanamantaṁ (mantaṁ for charming snakes) and Nidhiuddharanamantaṁ as taught in Taxila are made in the Campeyya Jātaka (Jāt., IV, p. 457) and the Vrahāchatta Jātaka (Jāt., III, p. 116) respectively.

From the Divyāvadāna (p. 371) it appears that Takkasilā was included in the empire of Bindusāra of Magadha, father of Asoka. Once when during his reign there was a rebellion in Takkasilā, he sent his son Asoka to put down the rising. From the minor Rock Edict II of Asoka it seems that Takkasilā was the headquarter of the Provincial Government at Gandhāra and was placed under a kumāra or viceroy. According to the Divyāvadāna, a rebellion again broke out in Takkasilā during the reign of Asoka, and the latter sent his son Kunāla to put down the disturbances.

Takkasilā is identified with Taxila in the district of Rawalpindi in the Punjab.

Tidasapura.

In the Samantapāsādikā (p. 179) there is a reference to Uttarakuru and its city

Tidasapura.

Maddarattha.

Maddarattha is not mentioned in the list of the sixteen Mahājanapadas.

In the Milindapañho we are told that King Milinda (Menander), a powerful Græco-Bactrian King, ruling over the Madda country with

Sāgala.

Sāgala as his capital became a convert to Buddhism (S.B.E., Vol. XXXV, p. 6). That Sāgala or Sākala (modern Sialkot in the Punjab) was the capital of the Madra country is also attested to by the Mahābhārata (II, 32, 14)—‘Tataḥ Sākalama-bhyetva Madrānām putabhedanam’, as also by several Jātakas (e.g., the Kālingabodhi Jātaka, No. 479; the Kusa Jātaka,

No. 531). The Madras had a monarchical constitution and their territory may be said to correspond roughly to Sialkot and its adjacent districts which were known as late as the 18th century as the *Madradeśa*.

In one of the *Jātakas* (Cowell's *Jātaka*, V, pp. 146-147) we are told that King *Okkāka* had a son named *Kusa* who married a daughter of the King of *Madda*. It is further stated that King *Okkāka* went with a great retinue from *Kusāvati*, his capital, to the city of *Sāgala*, capital of the *Madda* King. From the *Kālingabodhi Jātaka* (Cowell's *Jātaka*, IV, pp. 144-145) we know that a matrimonial alliance was established between the King of *Madda* and the King of *Kālinga*. Another matrimonial alliance of the *Madda* King was made with the royal house of *Benares* (*Chaddanta Jātaka*—Cowell's *Jātaka*, V, p. 22). The *Mahāvamsa* (p. 70) tells us that in *Sihapura*, on the death of King *Sihavāhu*, his son *Sumitta* became king, and married the daughter of the *Madda* King and had three sons by her.

It is referred to in the Rock Edicts V and XIII of *Asoka*.

*Nābhaka*. The *Nabhapantis* of *Nābhaka*<sup>1</sup> must be looked for somewhere between the North-

West Frontier and the western coast of India.

The *Yonaka* or *Yona* country was visited, according to

*Yona* or *Yonaka*. the *Dipavamsa* and *Mahāvamsa* (Chap.

XII) by the *Thera Mahārakkhita*. According to the *Sāsanavamsa* (p. 12) the *Yonakaratta* is the country of the *Yavana* or *Yona* people. The Rock Edicts V and XIII of *Asoka* mention the *Yonas* as a subject people, forming a frontier district of *Asoka's* Empire. The exact situation of the *Yonaka* country is difficult to be determined. According to the *Mahāvamsa*, its chief city was *Alasanda* identified with *Alexandria* near *Kabul* in the *Paropanisadae* country (*Mahāvamsa*, tr., p. 194; *Trenckner, Milindapañho*, p. 82).

*Anotatta* has been mentioned as a lake in the *Anguttara*

*Nikāya* (IV, p. 101) and is included in the list of the seven great lakes in the *Himalayas* (Dv. and Mv.). Buddha is said to

have visited the lake many a time. It is generally supposed that the *Anotatta* or *Anavatapta* lake is the same as *Rawanhrad* or *Langa*. But *Spence Hardy* considers it to be an imaginary lake (*Legends and Theories of the Buddhists*, p. 129).

*Uhā*.

The river *Uhā* is stated in the *Milindapañho* (p. 70) to have been located in the

*Himavanta*.

<sup>1</sup> In the Rock Edicts V and XIII of *Asoka*, the *Yonas*, *Kambojas*, *Gāndhāras*, *Rāshtrikas*, *Pitānikas*, *Bhojas*, *Nābhapantis*, *Andhras* and *Pulindas* are mentioned. We have to take these names as those of subject people, forming some of the frontier districts of *Asoka's* Empire.

In the Milindapañho (p. 114) we are told of the five hundred rivers that issued forth from the Candabhāgā. Himavanta mountain. Of these rivers ten are said to be important: Gaṅgā, Yamunā, Aciravati, Sarabhū, Mahī, Sindhu, Sarassati, Vetravati, Vitāṃsā and Candabhāgā.

The Candabhāgā (Sans. Candrabhāgā) is the Chināb, the Acesines of the Greeks or the Asikni of the R̥gveda, a tributary of the Indus or the Sindhu.

Vitāṃsā (Milindapañho, p. 114) represented by the Sanskrit Vitāṃs. Vitastā is the river Jhelum, the Hydaspes of the Greeks.

It has been described in the Kunāla Jātaka (Jāt., Vol. V, p. 415) as a lake in the Himavanta. Sihappapāta Tiyaḡgala has been described in the same Jātaka to be another lake in the Himavanta.

Of the five hundred rivers referred to in the Milindapañho as issuing from the Himavanta (p. 114), Sindhu is one of the most important. It is the river Indus, the Sintu of the Chinese travellers.

Añjana has been described in the Sarabhaṅga Jātaka (Jāt., Vol. V, p. 133) as a mountain situated in the Mahāvana or Great Forest. It is the Sulliman range in the Punjab.

These are mountains not far from the Anoma, Asoka, and Cāvala Himavanta (Apadāna, pp. 342, 345 and 451 respectively).

In the Abbhantara Jātaka (Jāt., II, p. 396) we are told that the Kañcana pabbata is in the Himavanta. From the Nimi Jātaka (Jāt., VI, p. 101) we know that it is in the Uttara Himavanta.

The Nisabha pabbata is not far off from the Himavanta (Apadāna, p. 67). It is the mountain which lies to the west of the Gandhamādana and north of the Kabul river called by the Greeks Paropamisos, now called the Hindukush.

The Nandamūlappabhāra is in the Uttara Himavanta (Jāt., II, p. 195).

## CHAPTER III

### APARĀNTAKA OR WESTERN INDIA

According to the Brahmanical tradition recorded in the *Kāvyamīmāṃsā* (p. 93), the country lying to the west of Devasabhā (a city on a mountain not yet identified) was called the Paścātdeśa or the Western Country (Devasabhāyāḥ parataḥ paścātdeśaḥ, tatra Devasabha-Surāśhṭra-Daseraka-Travaṇa-Bhrigukaccha-Kacchiya-Ānarta-Arvuda-brāhmaṇavāha-Yavana-prabhritayo janapadāḥ). Devasabhā is also referred to in the *Arthaśāstra* (Sanskrit text, p. 78) as producing red sandal. According to the Buddhist tradition recorded in the *Sāsanavaṃsa* (p. 11), Aparāntaka is, however, the region lying to the west of the Upper Irawady. According to Sir R. G. Bhandarkar, Aparānta was the Northern Konkan, whose capital was Surpāraka (mod. Sopārā); while according to Bhagavānlal Indraji the western sea-board of India was called Aparāntaka or Aparāntika. Yuan Chwang, the celebrated Chinese Buddhist traveller, seems, on the whole, to be more definite on this point. According to his account, the Western Country seems to comprise 'Sindh, Western Rajputana, Cutch, Gujarat and a portion of the adjoining coast on the lower course of the Narmadā, three states—Sindh, Gurjara and Valabhi' (CAGI., Notes, p. 690).

The *Dipavaṃsa* (p. 54) and the *Mahāvāṃsa* (Ch. XII) state that Yona Dhammarakkhita, a Buddhist missionary, was sent to Aparāntaka for the spread of Buddhism there.

Asitamasā is referred to in the Barhut inscriptions (Barua and Sinha, p. 32). Cunningham locates it somewhere on the bank of the Tamasā or Ton river. The *Vāmana Purāṇa* mentions Asinla and Tāmāsa among the countries of Western India.

In the *Sussondi Jātaka* (Jāt., III, pp. 187 ff.) we read of the minstrel Sagga's journey from Benares to Bharukaccha. It was a seaport town from which ships used to sail for different countries. In one of the Jātakas it is stated that some merchants once sailed from Bharukaccha to Suvannabhūmi (identified with Lower Burma). In the *Divyāvadāna* (pp. 544–586) there is a very interesting story accounting for the name of the city. It is said that Rudrāyana, King of Roruka (may be identical with Alor, an old city of Sindh), in Sauvira was killed by his son Sikhandī. As a punishment of this crime, the realm of Sikhandī, the parricide king, was destroyed by a heavy shower of sands.

Janapadas. Nigamas.  
Puras, Gāmas, etc.—  
Asitamasā.

Three pious men only survived—two ministers and a Buddhist monk—who went out in search of a new land. Bhiru, one of the two ministers at least found one and established a new city there which came to be named after him—Bhiruka or Bhirukaccha whence came the name Bharukaccha.

Bhrigukaccha is, however, the Sanskrit rendering which means 'high coast land' and the city is exactly situated on a high coast land. According to Brahmanical tradition, the city was so called because it was founded by the sage Bhrigu (Imp. Gaz. of India, IX, p. 30). Bhrigukaccha is mentioned in the Kūrmavibhāga and Bhuvanakoṣa; and it is identical with Barygaza of Ptolemy (pp. 38 and 152) and the Periplus of the Erythrean Sea (pp. 40 and 287). It is modern Broach in Kathiawar.

Cikula is mentioned in the Barhut inscriptions (Barua and Sinha, p. 14). The location of the place is unknown. One of the Nasik Cave inscriptions (Lüder's list, No. 1133) mentions Cikhala Padra as a village. Cikula, Cekula=Ceula, probably Caul near Bombay (Ep. Ind., II, p. 42).

We are told in the Mahāvamsa (Ch. XII) that Mahādharmarakkhita was sent to spread the gospel of the Buddha in the Mahārāṭṭha. According to the Sāsana-vamsa (pp. 12, 13), it is, however, Mahānagararāṭṭha or Siam. Mahārāṭṭha is the present Marāṭha country, the country watered by the Upper Godāvari and that lying between that river and the Krishnā.

Nāsika is mentioned in the Barhut inscriptions (p. 16). It is Nasika or Naisika of the Purāṇas and Janasthāna of the Rāmāyana. According to the Brahmāṇḍa Purāṇa, it was situated on the Narmada. Janasthāna, as it appears from the Ramayanic description, was within the reach of Panchavaṭi on the Godāvari. Janasthāna came to be known as Nāsika from the circumstance that here Surpanakhā's nose was cut off by Lakshmana. Nāsika is modern Nasik which is about 75 miles to the north-west of Bombay. During the reign of the Śātavāhana kings of Andhra, Nāsika was a stronghold of the Bhadrāyāniya School of Buddhists (Lüder's list, Nos. 1122-1149).

Vijaya, son of King Sihavāhu of Lāṣarāṭṭha in Western India, was driven out of the kingdom of Naggadīpa. He with his 700 men was thrown into the sea in boats. Their wives also shared the same fate. Vijaya with his followers landed in the Naggadīpa and the women in the Mahilādīpa. Vijaya with his men again sailed from Naggadīpa and reached Suppāraka and thence went to Sihāladīpa (Mv., p. 60). It is interesting to note that Yuan Chwang speaks of a kingdom in the north-west India

ruled over by women. Is it possible to identify the Strirājya of Yuan Chwang with the Mahilādipaka of the Mahāvamsa?

In the Divyāvadāna (pp. 544 foll.) we read that Pāṭaliputta and Roruka were two important cities. It is said that King Rudrāyana of Roruka was a contemporary of King Bimbisāra of Magadha and they became intimate friends. There was then a brisk trade between Rājagaha and Roruka. It is said merchants from Rājagaha went to Roruka for trade.

It is mentioned in the Barhut inscriptions (p. 32). The location of the place is unknown. The Seriyāputa. Serivānija Jātaka (Fausboll, Jātaka, No. 3) mentions a kingdom by the name of Seriva. The city of Andhapura could be reached by the merchants from Seriva by crossing the river Telavāha. It seems that Seriyāputa was, like Suppāraka and Bharukaccha, an important port on the western coast of India.

In the Āditta Jātaka (Jāt., Vol. III, p. 470) mention is made of the kingdom of Sovira of which the capital was Roruka. Sovira has been identified by Cunningham with Eder, a district in the provinces of Gujerat at the head of the Gulf of Cambay. The name Sindhu-Sauvira suggests that Sovira was situated between the Indus and the Jhelum.

Suppāraka was a seaport town (Dh.C., II, p. 210). Suppāraka. Suppāraka is Sanskrit Surpāraka, and is mentioned in the Dipavamsa (p. 55) and Mahāvamsa (p. 60) as well. It is identical with Supārā or Sopārā in the district of Thānā, 37 miles north of Bombay and about 4 miles north-west of Bassein.

According to the Sarabhaṅga Jātaka (Jāt., V, p. 133) a stream called Sātodikā flowed along the borders of the Suratṭha country which is represented by Sanskrit Surāshtra, the Su-la-cha of Yuan Chwang. According to the Chinese pilgrim, its capital lay at the foot of Mt. Yuh-shan-ta (Pkr. Ujjanta, Skr. Urjayat of Rudradāman's and Skandagupta's inscriptions, and is identical with modern Junāgad, the ancient Girinagara, i.e., Grnār). Suratṭha comprises modern Kathiawad and other portions of Gujerat.

Lālaratṭha is mentioned in the Dipavamsa (p. 54) and Mahāvamsa (p. 60) as a kingdom ruled over by a King named Sthavāhu. Lālaratṭha is Sanskrit Lātarāshtra and is evidently identical with the old Lāta kingdom of Gujerat, the Larike of Ptolemy (p. 38), the capital city of which is stated in the Dipavamsa (p. 54) to have been Sthapura.

**Khuramāla**, a sea. Merchants who set sail from Bharu-  
*Seas, Rivers, Water-* kaccha had to go through the Khuramāla  
*falls, etc.—*Khuramāla. sea. Here, it is stated, fishes with bodies  
 like men, and sharp razor-like spouts, dive  
 in and out of the water (Suppāraka Jātaka, Jāt., Vol. IV).

**Sātodika.** A river in the Suratt̥ha country (Jāt.,  
 Vol. III, p. 463).

Here the water is sucked away and rises on every side, and  
*Valabhā-mukha Sea.* the water thus sucked away on all sides  
 rises in sheer precipices leaving what  
 looks like a great pit (Jāt., IV, p. 141).

**Nalamāla Sea.** It had the aspect of an expanse of reeds  
 or a grove of bamboos (Jāt., IV, p. 140).

**Nilavap̥na-Kusamāla** It had the appearance of a field of corn  
*Sea.* (Jāt., IV, p. 140).

The Hingula pabbata is in the Himavantapadesa (Jāt., V,  
*Mountain—Hingula.* p. 415). Hinglāj is situated at the ex-  
 tremity of the range of mountains in  
 Beluchisthan called by the name of Hingulā, about 20 miles or  
 a day's journey from the sea-coast, on the bank of the Aghor or  
 Hingulā or Hingol river near its mouth (GD., p. 75).

## CHAPTER IV

# DAKKHINĀPATHA OR THE DECCAN AND THE FAR SOUTH

According to the Brahmanical tradition as contained in the *Kāvyamīmāṃsā*, Dakshināpatha is the region lying to the south of Māhīmatī ('Māhīmatyaḥ parataḥ Dakshināpathaḥ') which has been identified with Māndhātā on the Narmadā. From the definitions of Madhyadeśa as given by Vasiṣṭha and Baudhāyana (I, 8; I, 1, 2, 9, etc., respectively) it seems that the Dakshināpatha region lay to the south of Pāripātra which is generally identified with a portion of the Vindhya. The Dharmaśāstra of Manu seems, however, to corroborate the boundary as given by the Sūtra writers, for, from Manu's boundary of the Madhyadeśa, it is evident that the Southern Country or the Dakshina janapada lay to the south of the Vindhya (see ante: Boundaries of the Madhyadeśa).

The Buddhist tradition as to the northern boundary of the Dakkhināpatha is, however, a bit different. The Mahāvagga and the Divyāvadāna seem to record that the Dakkhina janapada lay to the south of the town of Satakannika, a locality which has not yet definitely been identified (see ante: Boundaries of Majjhimadesa). The Vinaya Piṭaka, however, uses the term Dakkhināpatha in a much narrower sense (Vol. I, pp. 195, 196; Vol. II, p. 298) and refers to it as a region confined to a remote settlement of the Arvans on the Upper Godāvari. Buddhaghosa, the celebrated Buddhist commentator, defines Dakkhināpatha or the Deccan as the tract of land lying to the south of the Ganges (SMV., I, p. 265) and was the same as Dakkhina Janapada. As we have already pointed out that from the prologue of Book V of the Sutta Nipāta, it appears that the Dakkhināpatha lent its name to the region through which it passed—i.e., the whole tract of land lying to the south of the Ganges and to the north of the river Godāvari being known (according to Buddhaghosa) as Dakkhināpatha or the Deccan proper (cf. Vinaya-Mahāvagga, V, 13; Vinaya-Cullavagga, XII, 1).

The region lying south of the river Godāvari seems to have been little known to the early Buddhists; and it seems that the earliest intimate knowledge of the geography of the country, now known as the Far South, was acquired not earlier than the suzerainty of Asoka. Ceylon, to the early Buddhists, was undoubtedly known, but the island was reached more often by sea than by land.

The word 'Dākṣhiṇātya' is mentioned by Pāṇini (IV, 2, 98); whereas Dakṣhiṇāpatha is referred to by Baudhāyana who couples it with Saurāshṭra (Bau. Sūtra, I, 1, 29). But, it is difficult to say what Pāṇini and Baudhāyana mean exactly by Dākṣhiṇātya or Dakṣhiṇāpatha.

Strictly speaking, portions of the two Mahājanapadas namely, the Assaka and the Avanti mahājanapadas were included in the Dakṣhiṇāpatha or the Decan. According to the

Janapadas, Nigamas, Puras, Gāmas, etc. Mahāgovinda Suttanta (DN., II, p. 235), the capital of the kingdom of Avanti was Māhissati or Māhismati (sans) identical with Mādhātā on the Narmadā.<sup>1</sup> The Avanti kingdom of the Mahāgovinda Suttanta was evidently the Avanti-Dakṣhiṇāpatha (CL., p. 45) as distinguished from the Avanti kingdom of the Madhyadeśa whose capital was Ujjain.

The Assaka country was situated on the banks of the Godāvarī (S. Nip., 977); strictly speaking, therefore, the Assaka Mahājanapadas should also be included in the Dakṣhiṇāpatha. This is corroborated by the fact that the grammarian Pāṇini mentions Aśmaka (sanskrit form of Assaka) with reference to Dākṣhiṇātya (IV, 2, 98) and Kāliṅga (IV, 1, 178), and that Assaka is invariably mentioned in early Pali literature along with Avanti.

A colonial projection of the Kosala Mahājanapada of the Madhyadeśa was also situated in the Dakṣhiṇa janapada. Dakṣhiṇa Kosala is referred to in the Allahabad Pillar Inscription of Samudragupta during whose reign it was ruled over by King Mahendra who was defeated by the Gupta monarch. The country is also mentioned in the itinerary of Yuan Chwang who locates Kosala in the southern division. South Kosala comprised the whole of the upper valley of the Mahānadi and its tributaries, from the source of the Narmadā on the north to the source of the Mahānadi itself on the south and from the valley of the Wengāṅgā in the west to the Haṣṭa and Jonk rivers in the east (CAGI., p. 735). According to Dr. H. C. Ray Chaudhuri it 'comprised the modern Bilaspur, Raipur and Sambalpur districts, and occasionally even a part of Ganjam. Its capital was Śrīpura, the modern Sirpur, about 40 miles east by north from Raipur' (PHAI., pp. 337-338). Dakṣhiṇakosala was also known as ahākosala.

From the Hāthigumpha inscription it is clear that King Khāravēla conquered Arakatapura inhabited by a race of magicians called

<sup>1</sup> Dr. Ray Chaudhuri (PHAI., p. 92 n.) points out that there is one difficulty in the way of accepting this identification. Mādhātā lay to the south of the Pāriyātra Mts. (western Vindhya), whereas Māhismati lay between the Vindhya and the Riksha (to the north of the Vindhya and to the south of the Riksha) according to the commentator Nīlakaṇṭha) Hv., II, 38. 7-19.

Vidyādhara. Arakata or Arakalā is the same kind of geographical name as Parakata, Bhojakata, etc. Phonetically it is the same name as modern Arcot. Prof. D. R. Bhandarkar is of opinion that the Sora of Ptolemy (cf. Arcati regia Sora) 'can easily be recognised to be the Tamil Sora or Choda'.

In the Dhammapadatthakathā (Vol. I, p. 83), there is a reference to the city of Amarāvati. It is stated that the Buddha in one of his previous births as a brahmin youth named Sumedha was born in that city. It is identical with modern city of Amaraoti close to the rivers of Dharanikotta (a mile west of ancient Amarāvati on the Krishnā famous for its ruined stūpa).

A brahmin youth after completing his education at Takka-silā (Taxila), then a great seat of learning, came to the Andhra country to profit by practical experience (Jāt. I, pp. 356 ff.). The people of Andhradeśa, i.e., the Andhras, are also referred to in the Rock Edicts V and XIII of Asoka as a vassal tribe. Andhradeśa is the country between the Godāvari and the Krishnā including the district of Krishnā. The capital of the Andhradeśa seems to have been Dhanakataka which was visited by Yuan Chwang. But the earliest Andhra capital (Andhapura) was situated on the Telavāha river, identical probably with modern Tel or Telingiri both flowing near the confines of the Madras Presidency and the Central Provinces. (PHAI., p. 196 and f.n. 4).

References to the Bhoja country in Pali Buddhist literature are not uncommon. In the Saṃyutta Nikāya (Vol. I, pp. 61-62) we find mention of a Rṣi named Rohitassa Bhojaputta, as also of sixteen Bhojaputtas in a Jātaka story (Jāt., I, p. 45). Bhoja coincides with Berar or ancient Vidarbha, and Chammaka, four miles south-east of Elichpur in the Amaraoti District.

In the Barhut inscriptions (Barua and Sinha, pp. 7 and 27) there is a reference to Bhojakata. The Sabhāparva of the Great Epic (Chap. 30) mentions Bhojakata and Bhojakatapura as two places in the south conquered by Sahadeva. If Bhojakata be the same as Bhoja or Bhojya of the Purāṇas, then it must be a country of the Vindhya region. The expression Daṇḍakyaabhoja in the Brāhmaṇas may indicate that the Bhojakata was either included within or within the reach of Daṇḍaka. It is clear from the Mahābhārata list that Bhojakata (identical with Elichpur) was distinct from Bhojakatapura or Bhojapura, the second capital of Vidarbha (modern Berar). In the Khila Harivaṃśa (Viṣṇu Purāṇa, LX, 32) Bhojakata is expressly identified with Vidarbha.

In the inscriptions of Asoka (R.E. XIII) the Bhoja-Pitini-kas are referred to. They undoubtedly held the present Thānā and Kolābā districts of the Bombay Presidency.

The Coḷaratṭha is in Southern India. We are told in the Mahāvamsa (pp. 166, 197 foll.) that the Coḷaratṭha. Damiḷas who once invaded Laṅkā came from the Coḷa country in Southern India. In the same chronicle we read of Damiḷa named Elara who ruled over Ceylon and was noted for his piety and justice. The Damiḷas were, however, driven out of Laṅkā by Duṭṭhagāmiṇi, the greatest king that ever ruled over the island.

In the Rock Edicts II and XIII of Asoka, Coḍa is mentioned as an unconquered frontier kingdom (amā avijitā) along with Pāṇḍya, Satiyaputra, Keralaputra, Tambapaṇṇi and the realm of Amtiyako Yonarājā.

The Colas are mentioned in the Vārtikas of Kātyāyana as well as in the Epics. Coḷa or Coḍa is Tamil Sora and is probably identical with Sora (cf. Sora Regia Arcati) of Ptolemy. Yuan Chwang's record of the Chu-li-ye or Jho-li-ye country is most probably with reference to the Coḷa country, but he describes Chu-li-ye as a wild jungle region. The Coḷa capital was Uraiṇur (Sanskrit Urāgapura); and their principal port was at Kāvīripaṭṭanaṁ or Puḡār on the northern bank of the Kāveri.

In the Akitti Jātaka (Jāt., IV, 238) as well as in the Ceylonese chronicles, Dipavamsa and the Mahāvamsa, mention is made of the Damilaratṭha or the kingdom of the Damiḷas. The Damiḷas are, however, identified with the Tamils. Kāvīripaṭṭana was a sea-port town in the Damiḷa kingdom which is generally identified either with the Malabar coast or Northern Ceylon.

The place is mentioned in the Barhut inscriptions. The location of the place is, however, unknown. The Purāṇas mention Gulangula as a country in the Deccan.

Keralaputta is referred to in Rock Edicts II and XIII of Asoka along with the Coḍa, Pāṇḍya, Keralaputta Satiyaputra, Tambapaṇṇi kingdoms of the Far South. Asoka was in terms of friendly relations with these kingdoms. Later on the country came to be popularly known as the Cera kingdom which lay to the south of Kupāka (or Satya), extending down to Kannati in Central Travancore (Karunagapalli Taluk). South of it lay the political division of Mūshika (J.R.A.S., 1923, p. 413). It, therefore, roughly comprised South Canara, Coorg, Malabar and north-west parts of Mysore with perhaps the northernmost portion of Travancore.

Early Pali literature throws little light on the history or geography of the Kalingaratṭha. The inscriptions of Asoka tell us that Asoka in the 13th year of his reign conquered the kingdom of Kalinga and incorporated it into his own empire. From the Kalinga

Ediot I, it appears that a Kumāra was in charge of Kalinga with his headquarters at Tosali (Tosala)<sup>1</sup> or Samāpa.<sup>2</sup>

In the Hāthigumphā inscription we are told that King Khāravela brought back to his realm, from Āṅga-Magadha, the throne of Jina which had been carried from Kalinga by King Nanda. It appears from the record of Khāravela's 8th regnal year that Khāravela stormed Goratthagiri, a stronghold of the Magadhan army in the Barabar hills, and caused a heavy pressure to be brought to bear upon the citizens of Rājagaha, the earlier capital of Magadha. From the record of the 12th regnal year, it appears that King Khāravela also compelled King Bahasatimita of Magadha to bow down at his feet.

Khāravela has been described in his own inscription as Kalingādhipati, and in the inscription of his chief queen as Kalinga Cakkavatti. The Hāthigumphā inscription clearly shows that the capital of Kalinga during the reign of Khāravela was Kalinganagara which has been satisfactorily identified with Mukhalinagar on the Vamśadharā and the adjacent ruins in Ganjam district, Madras Presidency.

According to the Mahāvastu (Senart's Ed., III, p. 361) Dantapura which is mentioned by Yuan Chwang as a city of the Kalinga country was a capital city. Evidently it was the capital of the Kalinga kingdom (according to Mahāvastu), and existed ages before the Buddha (Jāt., II, p. 367). 'Probably it is the Dantapura where Krishna crushed the Kalingas (Udyogaparva, XLVII, 1883); Dandagula or Dandaguda, the capital of Calingoe, mentioned by Pliny shows that the original form was Dantakura and not Dantapura' (CAGI., p. 735).

According to the Raghuvamśa (IV, 38-43) the Kalinga country lay to the south of Vaṅga beyond the river Kapīśā (modern Kāsāi on which stands Midnapore) and stretched southwards so far as to include Mt. Mahendra (portions of the Eastern Ghats above the river Godāvari). According to the Mahābhārata (Vanaparva, CXIV, 10096-10107) the ancient Kalinga country seems to have comprised modern Orissa to the south of the Vaitaraṇī and the sea coast southward as far as Vizagapatam and its capital was Rājapura (Śāntiparva, IV). According to the Kurma Purāṇa (II, XXXIX, 19) it included the Amarakaṇṭaka hills. (CAGI., pp. 734-735).

<sup>1</sup> 'Tosali (variant Tosala) was the name of a country as well as a city. Lévi points out that the Gandavyūha refers to the country (Janapada) of "Amite Tosala" in the Dakṣiṇāpātha, "where stands a city named Tosala." In Brahmanical literature Tosala is constantly associated with (south) Kosala and is sometimes distinguished from Kalinga. The form Tosalei occurs in the Geography of Ptolemy. Some medieval inscriptions (EP. Ind. IX, 286; XV, 3) refer to Dakṣiṇa Tosala and Uttara Tosala.' (PHAI., p. 191.)

<sup>2</sup> For the identification of Samāpa, see IA., 1923, pp. 66 ff.

In the Vessantara Jātaka (Jāt., VI, p. 514) we are told that the village of Dunniviṭṭha was a brāhmaṇagāma in the Kāliṅgaratṭha.

Purikā is referred to in the Barhut Inscriptions (Barua and Sinha, p. 14). It is Pulika of the Mahā-

Purikā. bhārata, Purikā of the Khila-Harivamśa and Paurika and Saulika of the Purāṇas. In the Purāṇas, this is included in the list of countries of the Deccan. In the Vāyu, the Brahmāṇḍa and the Agni, it is mentioned before Daṇḍaka, while in the Vāmana, it occurs after Daṇḍaka but before Sārika. In the Khila-Harivamśa (Viṣṇupurāṇa, XXXVIII, 20-22), the city of Purikā is placed between two Vindhya ranges, near Māhiṣmatī and on the bank of a river flowing from the Rikshavanta mountain.

The Paṇḍiyas (Pāṇdyas) are mentioned in the R.E. II and III of Asoka. Their country lay outside the southern frontiers of his vast kingdom.

Paṇḍiyas. Asoka was in friendly terms with the Paṇḍiyas who had probably two kingdoms, one including Tinnevely on the south and extending as far north as the high lands in the neighbourhood of the Coimbatore gap, the other including the Mysore State.

In the Mahāvamśa we read that Vijaya, King of Ceylon, married a daughter of the Pāṇḍu King whose capital was Madhurā or Mathurā in southern India. Madhurā (Dakṣhiṇa Mathurā) is Madura in the south of the Madras Presidency. Another capital was probably at Kolkai. The rivers Tāmraparṇi and Kṛitāmālā or Vaigai flowed through it.

In Khāravēla's inscriptions, we have mention of a place founded by the former kings of Kāliṅga

Pithudaga. and known by the name of Pithudaga or Pithuḍa, which had become, in 113 years, a watery jungle of grass.

Pithudaga is the same as Sanskrit Prithudaka and Pithuḍa is but a shortened form of Pithudaga. In the Gaṇḍavyūha we find a reference to Prithurāshtra, which is evidently not different from what Ptolemy in his Geography calls Pitundra which is but the Greek form of Pithuḍa.

Prof. Sylvain Levi draws our attention to the story of Samudrapāla in Sec. XXI of the Jaina Uttarādhyayana-Sūtra in which there is mention of Pithuḍa as a sea-coast town reminding us at once of Khāravēla's Pithuda-Pithudaga and Ptolemy's Pitundra.

Prof. Levi says that Ptolemy locates Pitundra in the interior of Maisolia between the mouths of the two rivers Maisolos and Manadas, i.e., between the delta of the Godāvari and the Mahānadi nearly at an equal distance from both. It would, therefore, be convenient to search for its location in the interior of Chikakole and Kalingapatam, towards the course of the river Nāgāvati which bears also the name of Lāṅguliya.

The Pulindas are mentioned in Rock Edict XIII of Asoka as a vassal tribe along with the Andhras, and Bhojas. In a passage of the Aitareya Brāhmaṇa (VII, 18) the Pulindas are mentioned along with the Andhras; in the Purāṇas (Matsya 114, 46-48 and Vāyu, 45, 126), however, they are mentioned with the Sabares and are referred to as Dakṣiṇāpathavāsinaḥ together with the Vaidarbhas and the Daṇḍakas. The Mahābhārata (XII, 207, 42) also places the Pulindas, Andhras and the Sabares in Dakṣiṇāpatha. Pulindanagara, the capital of the Pulindas, was situated near Bhilsā in the Jubbalpore district of the Central Provinces. The Pulinda kingdom must have certainly included Rupnath, the findspot of one version of Asoka's Minor Rock Edicts.

Satiyaputta is referred to in Rock Edict II. It has been differently identified by different scholars. Satiyaputta. Some identify it with Satyabrata-Kshetra or Kanchipura (e.g., Venkateswara, J.R.A.S., 1918, pp. 541-42), others (Bhandarkar and Aiyangar) with Sātpute, still others (Smith, Asoka, p. 161) with Satyamangalam Taluk of Coimbatore and yet others (E. J. Thomas, J.R.A.S., 1923, p. 412) who prefer to identify it with Satyabhumi, a territory which corresponds roughly to North Malabar including a portion of Kasergode Taluk, South Canara.

Suvarṇagiri is mentioned in Minor Rock Edict I (Brahmagiri text) of Asoka. It was a viceregal seat of Asoka's provincial government in the Deccan and here a Kumāra was posted as Viceroy. It is difficult to identify the ancient Suvarṇagiri. Hultzsch (C.I.I., p. XXXVIII), however, identifies it with Kanakagiri in the Nizam's dominions, south of Maski, and north of the ruins of Vijayanagara. Dr. H. C. Ray Chaudhuri thinks that 'a clue to the location of this city is probably given by the inscriptions of the later Mauryas of Konkan and Khandesh, apparently the descendants of the southern Viceroy (Ep. Ind., III, 136). As these later Maurya inscriptions have been found at Vāda in the north of the Thāṇa district and at Wāghli in Khandesh, it is not unlikely that Suvarṇagiri was situated in the neighbourhood. Curiously enough there is actually in Khandesh a place called Songir.' (PHAİ., p. 195, f.n. 3.)

Isila was another seat of government in the Deccan ruled over by a Mahāmātra. Isila is not yet identified, but may have been the ancient name of Siddāpura.

Thera Rakkhita was sent as a missionary to Vanavāsī for the spread of Buddhism there (Mv., Chap. XII). During the Buddhist period as also afterwards, Northern Canara was known as Vanavāsī. According to Dr. Bühler, it was situated between the Ghats, Tungabhadra and Barodā. The Śāsanavamsa (p. 12) also

refers to a country called Vanavāsī which, however, is identical with the country round Prome in Lower Burma.

According to the Sarabhaṅga Jātaka (Jāt., V, p. 132) it is a river near the Kaviṭṭha forest. The Godāvarī is considered to be one of the holiest rivers in Southern India, and had

its source in Brahmagiri situated on the side of a village called Tryamvaka which is twenty miles from Nāsika.

The river Narbudā is referred to in the Kakkāṭa Jātaka (Jāt., II, p. 344) as well as in the Citta-Sambhūta Jātaka (Jāt., IV, p. 392). It rises in the Amarakaṇṭaka mountain and falls into the Gulf of Cambay.

In the Saṁkhaṇḍa Jātaka (Jāt., V, p. 162) we are told that the Mahimsaka kingdom was near the Mount Candaka. It is stated that the Bodhisatta built a hut of leaves in the

Mahimsaka kingdom, near the Mount Candaka, in a bend of the river Kannapannā, where it issues out of the lake Saṁkhaṇḍa. It is the Malaya-giri, the Malabar Ghats.

In the southern country in the kingdom of Avanti is the Ghanasela mountain (Jāt., V, p. 133).

**Parks, Forests and Jungles—Daṇḍakāraṇḍa.**

The Daṇḍakāraṇḍa is mentioned in the Milindapañho (p. 130). According to Mr. Pargiter, it comprised all the forests from Bundelkhand to the river Krishṇā.

It is referred to in the Milindapañho (p. 130). According to Cunningham, the Kāṣṭhāraṇḍa lay between the Godāvarī river on the south-

west, and Gaoliya branch of the Indrāvati river on the north-west (CAGI., p. 591). According to Rapson, however, it was between the Mahānadi and the Godāvarī. (Ancient India, p. 116)

## CHAPTER V

### PRĀCYA OR THE EASTERN COUNTRY

The Prācyā country lay to the east of Madhyadeśa, but as the eastern boundary of the Madhyadeśa changed from time to time, the western boundary of the Prācyā country consequently diminished. According to Vasiṣṭha, Baudhāyana, Manu, and the Kurmavibhāga, the Prācyā country lay to the east of Prayāga. But according to the Kāvyaṁīmāṁsā, it was to the east of Benares ('Vārāṇasyāḥ parataḥ Pūrvadeśaḥ'), while according to the Commentary on the Vātsyāyana Sūtra, it lay to the east of Anga.

According to the Buddhist tradition recorded in the Mahāvagga and Divyāvadāna, the western boundary of the Pūrvadeśa shrunk still more; and extended to Kajaṅgala (Mahāvagga) or Puṇḍravardhana (Dvd.). According to Yuan Chwang as well the western boundary of the Eastern country extended up to Puṇḍravardhana.

The *Samantapāsādikā* (pp. 96-97) tells us that Asoka requested by King Devānampiyatissa of Ceylon sent a branch of the Bodhi-tree to Ceylon. It is said that Asoka from Pāṭaliputta taking with him the branch, crossed the Ganges by boat, and then traversing the Vinjhātavi, reached Tāmalitti, a great seaport town of the time. It was from this port that the branch of the Bodhi-tree was taken to Ceylon on a sea-going vessel. Tāmalitti is modern Tamluk. It was formerly on the mouth of the Ganges. It is now situated on the western bank of the Rūpnārāyaṇa, formed by the united stream of the Silai (Silāwati) and Dalkisor (Dvārikeśvari) in the district of Midnapore. Tāmalitti (Malitthiyaka) is also referred to in the Ceylonese Chronicles (Dv., p. 28, Mv., p. 93).

*Janapadae, Puras, etc.*  
—Tāmalitti.

In the Mahāvamsa we find a reference to the kingdom of Vāṅga and of its King Sihabāhu. Sihabāhu's son Vijaya transplanted a new kingdom in Laṅkā or Ceylon. In the Milindapañho (p. 359) we read of sailors going on boats to Vāṅga. The Vāṅga tribe is also mentioned in the Mahāvagga of the Aṅguttara Nikāya (I, p. 213). There is a doubtful mention of the Vāṅga tribe in the Aitareya Brāhmaṇa. But it is probable that the name Upasena Vāṅgāntaputta had something to do with the Vāṅga kingdom. In the Dīpavamsa (p. 54) the reference is to Vāṅga, i.e., the Vāṅga tribe or people and not Vāṅga.

Vāṅga is, however, identical with modern Eastern Bengal. It did not stand as a name for the entire province as it does now.

Vardhamānapura is referred to in the *Dīpavaṃsa*, p. 82.

Vardhamānapura. It is the Vardhamāna or Vardhamāna-  
bhūkti of later inscriptions, and is identi-  
cal with modern Burdwan.

According to the *Mahāvagga*, Kajaṅgala formed the west-  
ern boundary of the *Pūrvadeśa*. It is

Kajaṅgala. the Ka-chu-wen-ki-lo of Yuan Chwang  
and is to be located somewhere in the Rājmahal district. It  
is the Kajaṅgala of the *Commentary on the Rāmapālacarita*.

## CHAPTER VI

### CEYLON, BURMA AND OTHER FOREIGN COUNTRIES

In the Bāveru Jātaka (Jāt., Vol. III, p. 126) we find a reference to a kingdom named Bāveru. We are told that there existed a trade relation between Bāveru and India. The journey was through water. Bāveru is identified with ancient Babylon.

Countries, Provinces,  
Cities, Villages, etc.—  
Bāveru

Some of the Theris whose verses are preserved in the Therīgāthā were born in the city of Hamsāvati. The names of those theris are: Dhammadinnā, Ubbiriyā and Selā (Therī G.C., pp. 15, 53, 61). It is difficult to identify Hamsāvati with any known locality in India though it is generally known that there was a place somewhere in India. There was also a city of this name in Lower Burma, and the city is said to be identical with Pegu.

The therā Mahinda, son of Asoka the Great, was instrumental in spreading Buddhism in Lankādīpa. The Dipavaṃsa, the Mahāvaṃsa and other works give a history of the kingdom of Lankā. It is modern Ceylon.

Lankādīpa.

The theras Soṇa and Uttara are said to have propagated Buddhism in Suvannabhūmi, which is identical with Lower Burma (Pegu and Moulmein Districts). According to the Sāsanaṃsa (p. 10) Suvannabhūmi is Sudhammanagore, that is, Thaton at the mouth of the Sittaung river.

Suvannabhūmi.

Tambapaṇṇi is mentioned in Rock Edicts II and XIII of Asoka as one of the Prachamta desās along with Coḍa, Pāṇḍya, Satiyaputta, Keralaputta and the realm of Aṃtiyako Yonārājā with which Asoka was in friendly relations. Dr. Smith, however, identifies the word to mean not Ceylon but the river Tāmraparṇi in Tinnevely (Asoka, 3rd ed., p. 162). But the more correct identification is Ceylon which was meant in ancient times as Pārasamudra (Gk. Palæsimunda, Ind. Ant., 1919, pp. 195-96) as well as Tāmraparṇi (Gk. Taprobane). Ceylon was converted by an Asokan mission headed by Mahinda.

Tambapaṇṇi.

Asoka maintained friendly relations not only with Ceylon and the Tamil powers of the South but also with kings of countries outside India. They were Antiochus Theos, King of Syria and Western India (Aṃtiyako Yonārājā), and even with

the kings and neighbours to the north of the kingdom of Antiochus where dwelt four kings named severally Ptolemy (Turamayo), Antigonos (Antikini), Magas (Maga or Maka), and Alexander (Alikasudara). Ptolemy Philadelphos was King of Egypt, Magas was King of Cyrene in North Africa, Antigonos Gonatas was King of Macedonia, and Alexander was King of Epirus (Rock Edict XIII). Some think (J.R.A.S., 1914, pp. 943 ff.) that Alikasudara of the Rock Edict XIII is Alexander of Corinth, son of Craterus and not Alexander of Epirus.

Anurādhapura is mentioned in the *Dipavaṃsa* (pp 57, 58, etc.). It was the ancient capital of Ceylon, but it is now in ruins.

Naggadipa is mentioned in the *Dipavaṃsa* (p. 55). It was probably an Island in the Arabian Sea.

Dvāramandala is mentioned in the *Mahāvaṃsa* (p. 77). It is near the Cetiyaṣabbata mountain (Mihintale), east of Anurādhapura.

The Pulindas are mentioned as a barbarous tribe dwelling in the country inland between Colombo, Kalutara, Galle and the mountains (Mv.,

Geiger, tr., p. 60, note 5).

Ambatthala is mentioned in the *Mahāvaṃsa*, p. 102. It is immediately below the Mihintale mountain, Ceylon.

Besides these, there are a number of references to countries and places of Ceylon of lesser importance. They have all been noticed and identified in Geiger's translation of the *Mahāvaṃsa*.

*Rivers, Lakes, Tanks, etc.—Kalyāṇi.* Kalyāṇi, a river in Ceylon (Jāt., Vol. II, p. 128). It is modern Kēlani-Gaṅgā.

Kadambanadī is mentioned in the *Mahāvaṃsa* (p. 66) whereas the *Dipavaṃsa* refers to the same river as Kadambaka (p. 82). It is identical with the modern Malwaṭṭe-oya which flows by the ruins of Anurādhapura, Ceylon.

(*Mahāvaṃsa*, p. 258)—It is the modern Kirinda-oya in the southern province of Ceylon where is located the Pañjalipabbata.

*Karinda Nadi.* (*Mahāvaṃsa*, p. 66)—It flows seven or eight miles north of Anurādhapura, Ceylon.

*Gambhīra Nadi.* (*Mahāvaṃsa*, p. 290)—It is the modern Kaḷu-oya river in Ceylon.

*Gonaka Nadi or Honaka.* (*Mahāvaṃsa*, p. 82)—identical with the modern Mahāwaeligaṅgā river in

Ceylon.

- (Dīpavaṃsa, p. 25 and Mahāvaṃsa, p. 10)—It is probably the modern Kandiya-Kaṭṭu tank in the eastern province of Ceylon.
- Dīghavāpi.
- (Mahāvaṃsa, p. 299)—It was built by King Dhātusena by banking up the river Kaḷu-oya or Goṇanadī.
- Kālavāpi or Kalivāpi.
- (Mahāvaṃsa, p. 160)—It is a tank near Mahāgāma, Ceylon.
- Tissavāpi.
- (Mahāvaṃsa, p. 324)—It is the modern Minneriya, a tank near Poḷonnaruwa, Ceylon.
- Manihirā.
- (Dīpavaṃsa, p. 60 and Mahāvaṃsa, p. 69)—It is central mountain region in the interior of Ceylon.
- Forests, Mountains, etc.—Malaya.
- (Dīpavaṃsa, p. 101 and Mahāvaṃsa, p. 275)—It is outside the north gate of the ruined city of Anurādhapura, Ceylon.
- Abhayagiri.
- (Dīpavaṃsa, p. 89 and Mahāvaṃsa, p. 102)—It is the northern peak of the Mihintale mountain, Ceylon.
- Silakūta
- (Dīpavaṃsa, p. 84 and Mahāvaṃsa, p. 130)—It is the later name of the Missaka mountain, Ceylon.
- Cetiyaṣabbata.
- Missakagiri (Dīpavaṃsa, p. 64) or Missakapabbata (Mahāvaṃsa, p. 101).
- It is the modern Mihintale mountain east of Anurādhapura, Ceylon.
- (Dīpavaṃsa, p. 69 and Mahāvaṃsa, p. 126)—It stretched between Mahāmeghavāna where now the Mahāvihāra stands, and the southern wall of the city of Anurādhapura, Ceylon.
- Nandanavāna.
- (Mahāvaṃsa, p. 10)—It stretched south of the capital city of Anurādhapura, Ceylon.
- Mahāmeghavāna.
- (Mahāvaṃsa, p. 172)—It was situated on the summit of a rock not very far from the Cittalappabbata monastery, Ceylon.
- Cetiya, Ārāma, Vihāra, etc.—Ākāsa Cetiya.
- (Mahāvaṃsa, p. 107)—It was situated outside the eastern gate of the city of Anurādhapura, Ceylon.
- Pathama Cetiya.
- (Mahāvaṃsa, p. 324)—It was a vihāra in Anurādhapura.
- Thūpārāma vihāra.
- (Mahāvaṃsa, p. 172)—It was located in South Ceylon, north-east of Hambantota.
- Tissamahāvihāra.
- (Mahāvaṃsa, p. 322)—It was situated near the Abhayagiri dagoba in Anurādhapura, Ceylon.
- Jetavanavihāra.

Besides these, there are a number of references to cetiyas, ārāmas, vihāras, forests, mountains, rivers, tanks, etc., of Ceylon of lesser importance. They have all been noticed and identified in Geiger's translation of the Mahāvamsa.

## APPENDIX

### A note on the Cetiya in the Buddhist Literature<sup>1</sup>

The word 'cetiya' has been used in the Buddhist Literature in more senses than one. 'Cetiya' (sans. Caitya) in its most common sense has come to mean a 'shrine' associated with Buddhism; but the word in its original use was not exclusively Buddhist, for there are references to Brahmanical and Jaina Cetiya<sup>2</sup> as well. Thus the word must have been originally used in the sense of any sacred spot or edifice or sanctuary meant for popular worship. Later, in Buddhist times, the word came to be used as a most general term for any Buddhist sanctuary.

The Dīgha Nikāya informs us that the Buddha dwelt at the Ānanda Cetiya in Bhojanagara and there he addressed the Bhikkhus on the subject of four great authorities (cattāro mahāpadese).<sup>3</sup> While dwelling in this shrine, the Master gave religious instructions to the assembled Bhikkhus thus, 'this is Sīla (conduct), this is Samādhi (concentration), this is Paññā (wisdom)', etc.<sup>4</sup> The Ānanda Cetiya referred to above was a shrine where the Bhikkhus used to assemble to hear the preachings of the Buddha, it may, therefore, possibly mean a vihāra or a monastery. Elsewhere the same authority refers in detail to another Cetiya, the Cāpāla. The Buddha one day went to the Cāpāla shrine to spend the whole day, and Ānanda followed him. To him he said, 'Oh Ānanda, Vesālī is beautiful and beautiful are the Udena, Gotamaka, Sattambaka, Bahuputta, Sārāṇadā, and Cāpāla Cetiya<sup>5</sup>'. Besides these, the Divyāvadāna mentions two other Caityas (Cetiya), the Gautamanyagrodha and Makuta-bandhana.<sup>6</sup> It is difficult to

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<sup>1</sup> Published in *Studia Indo-Iranica*, Ehrengabe für W. Geiger, 1931. (Geiger Commemoration Volume) but reprinted here with slight modifications.

<sup>2</sup> In the Pīṭakas, Cetiya means a popular shrine unconnected with either Buddhist or Brahmanical ceremonial, sometimes perhaps merely a sacred tree or stone, probably honoured by such simple rites as decorating it with paint or flowers (Eliot, *Hinduism and Buddhism*, Vol. II, pp. 171-72). Jaina Cetiya are not as big as the Buddhist but in other respects the Jaina shrine resembles the Buddhist very strongly. (Stevenson, *Heart of Jainism*, p. 280). In Sanskrit the word Cetiya (Caitya) means a tomb, or an altar, and a stūpa or mound which is also called dagoba from Sanskrit *dehagopā* (Mitra—*Bodhgaya*, p. 119).

<sup>3</sup> DN., II, p. 123.

<sup>4</sup> Ibid., II, p. 126

<sup>5</sup> Ibid., II, p. 102. These are all pre-Buddhist Cetiya (Pāli Dictionary by Rhys Davids and Stede, p. 104).

<sup>6</sup> Dvd., p. 201.

ascertain what kind or kinds of cetiya these were; but it is striking to note that most of them were denoted to commemorate a name or a relic. The Gautama-nyagrodha cetiya, it is possible to imagine, refers to a nyagrodha tree shrine which was worshipped by Buddhist devotees. We have abundant references of tree worship in Buddhist art and literature. On the railings of the Bārhut stūpa, and on the gate-way of the Sāñchi stūpa, we have relics representing sacred trees being worshipped by the people; and nyagrodha is the tree under which Gotama attained sambodhi (enlightenment). The Makuta-bandhana cetiya must likewise refer to a sacred spot where the head-gear band or the lock of hairdress of the Buddha after he had cut it off with his sword was placed, and which had thus attained a sanctity. In the early days of Buddhism when the worship of any image of the Buddha had not yet been sanctioned, it had been the custom to worship objects—the Bodhi tree, locks of hair, foot-prints, Dhamma-cakka (wheel of law), the alms-bowl or the like that had once been associated with him. In fact on the rails of the Bārhut stūpa, there are reliefs representing these objects being worshipped by the people. The Makuta-bandhana Cetiya is referred to in the Dīgha Nikāya<sup>1</sup> as belonging to the Mallas. Every tribe and janapada had cetiya or sacred shrines of their own which they were required to honour, worship and support. The Mahāparinibbāna Suttanta of the Dīgha Nikāya informs us thus: 'The Vajjians will surely prosper as long as they honour, esteem, revere and support Vajjian shrines (Vajji-cetiyaṃ) in town or country'.<sup>2</sup> The Buddha while staying at the Sārāṇadā cetiya at Vesālī taught the Vajjians the seven conditions of welfare.<sup>3</sup> The Sārāṇadā cetiya thus seems to be a vihāra or monastery of the Vajjian tribe. The Makuta-bandhana cetiya<sup>4</sup> had probably the honour of having been the sacred spot where the body of the Master was burnt. For the Dīgha Nikāya asserts, 'the object of the gods is to carry the dead body of the Blessed One to the Makuta-bandhana, a cetiya of the Mallas, where the body of the Master will be burnt.'<sup>5</sup> The same authority refers to the Cāpāla cetiya in detail, and relates how here the Buddha thwarted an attempt of Māra, and also rejected the rest of his natural term of life consciously and deliberately.<sup>6</sup> It seems that the Cāpāla cetiya was a vihāra shrine; and our assumption seems to be a correct one when we find a mention of the same shrine in the Divyāvadāna<sup>7</sup> which informs us thus: 'the Master asked Ānanda to go to the Cāpāla shrine where the

<sup>1</sup> DN., II, p 160

<sup>2</sup> Ibid., II, p 75; cf. AN., IV, pp 16-17.

<sup>3</sup> Ibid

<sup>4</sup> It is a pre-Buddhist Cetiya (P.T.S. Dictionary, p 104)

<sup>5</sup> DN., II, p 160

<sup>6</sup> Ibid., II, pp 113-14; cf. Udāna (P.T.S.), p. 64

<sup>7</sup> Dvd., p 207

Bhikkhus were dwelling and the Buddha also directed him to have all those members assembled in the assembly-room of the monastery (Upasthānasālā). That the Sārāṇḍada cetiya referred to above cannot but mean a vihāra is clear from a reference in the *Āṅguttara Nikāya*<sup>1</sup> wherein it is stated that the five hundred Licchavis once assembled there when a talk arose amongst them about the getting of five jewels which cannot be easily got in this world.

From a reference in the *Saṃyutta Nikāya*,<sup>2</sup> it seems that the Bahuputta cetiya of Vesālī was a vihāra or monastery. The Buddha was seen seated in this shrine which was situated midway between Rājagaha and Nālandā. The Buddha lived for some time in the Gotamaka shrine at Vesālī and there he addressed the monks thus: 'I shall teach Dhamma knowing it fully and I shall teach it with cause (sanidānam) and miracle (sappāṭihāriyam).'<sup>3</sup> The same shrine has been referred to in the Vinaya Texts<sup>4</sup> to mean an open shrine, probably a tree. In fact it has been referred to as such by the commentator of the Dhammapada who writes that the Udena and Gotama cetiyas are called tree shrines (rukkhacetiyaṇi). People being terrified, desirous of becoming free from fear, and with the object of getting sons take refuge in these shrines.<sup>5</sup> The two shrines have also been referred to in a passage of the *Dīgha Nikāya*.<sup>6</sup> An Acela had taken upon himself seven rules of life. One of his rules was that he would not go beyond the Udena shrine on the east of Vesālī, the Gotamaka shrine on the south, the Sattamba (or Sattambaka) shrine on the west, and the Bahuputta shrine on the north. This passage indicates the position of these shrines or cetiyas at Vesālī. The Mañimālaka cetiya in Magadha, the abode of Manibhadda yakkha, where the Master dwelt for some time, also seems from its description to have been a vihāra shrine.<sup>7</sup> The Aggālava cetiya also seems to have been a shrine of the same type.<sup>8</sup> On another occasion the Buddha dwelt with the Bhikkhus at the Supatittha cetiya near the pleasure garden of Lāṭṭhivana near Rājagaha, where Bimbisāra, King of Magadha, came to invite him with the congregation of monks.<sup>9</sup> This cetiya must invariably have also been a vihāra.

<sup>1</sup> AN., III, p. 167.

<sup>2</sup> SN., II, p. 220.

<sup>3</sup> AN., I, p. 276.

<sup>4</sup> VT., (S.B.E.), II, pp. 210 foll.

<sup>5</sup> Dh. C., III, p. 246.

<sup>6</sup> DN., III, pp. 9-10.

<sup>7</sup> Puratthumena Vesāliyam Udenaṃ nāma cetiyaṃ taṃ nātikkameyyaṃ : dakkhiṇena Vesāliyam Gotamakaṃ nāma cetiyaṃ taṃ nātikkameyyaṃ : pacchimaṇa Vesāliyam Sattambaṃ nāma cetiyaṃ taṃ nātikkameyyaṃ : uttarena Vesāliyam Bahuputtam nāma cetiyaṃ taṃ nātikkameyyaṃ.

<sup>8</sup> SN., I, p. 208.

<sup>9</sup> AN., IV, pp. 216-17. Cf. Dh. C., Vol. III, pp. 170 ff.

<sup>10</sup> VT., I, pp. 136 ff.

The Jātakas also refer to several cetiyas. Thus in the preamble to the Maṇikaṇṭha Jātaka, reference is made to the Aggālava cetiya<sup>1</sup> where Buddha dwelt for some time and narrated to the Bhikkhus the Maṇikaṇṭha, the Brahmadaṭṭa and the Aṭṭhisena Jātakas.<sup>2</sup> It seems from the context of the reference that the cetiya was something of the nature of a cave-dwelling or a vihāra. But a most important reference as to the different kinds of cetiyas is made in the preamble to the Kāliṅga-bodhi Jātaka wherein the Buddha is said to have stated to Ānanda that there were three kinds of cetiyas, cetiyas for a relic of the body, a relic of use or wear, and a relic of memorial. By the first was probably meant a stūpa or dagoba; by the second was meant any shrine that was built for worship of a bowl, a piece of robe or similar things, and by the third was meant any shrine to commemorate an incident or name. The preamble to the same Jātaka states that in reply to a question of Ānanda as to whether a cetiya could be made during a Buddha's lifetime, the Buddha replied that cetiyas for a relic of memorial could be made when a Buddha would attain Nirvāṇa; but cetiyas for a relic of memorial were improper because the connection depended on the imagination only. But the great Bodhi tree used by the Buddha was fit for a shrine, were they alive or dead.<sup>3</sup> Notwithstanding this injunction with regard to commemorative cetiyas, there were nevertheless cetiyas made for a relic of memorial of which instances have already been cited above. Cetiyas were made in respect of much more trifling objects too; for instance, it is recorded that when Gotama had finished his bath just before he was to take the food offered by Sujātā, hundreds of thousands of devas came to the river to pick up flowers in order that they might raise cetiyas over them and worship them.<sup>4</sup> These cetiyas undoubtedly refer to stūpas. The Mahāvastu refers to a Vahudeva Caitya which seems to be a cave-dwelling or a vihāra shrine.<sup>5</sup> The Apadāna mentions two cetiyas namely, Buddha-cetiya and Sikhicetiya (pt. I., pp. 72 and 255). The Dhammapada commentary refers to a shrine called Aggālava where the Buddha is said to have spoken about a weaver's daughter who listening to the Master's religious discourse was established in the fruition of the first stage of sanctification.<sup>6</sup> The same authority refers to a golden cetiya (Suvanna cetiya) that was being built for Kassapa Buddha who was endowed with ten potentialities. Members of the good families of Benares with

<sup>1</sup> It is a pre-Buddhist cetiya (Pāli Dictionary by Rhys Davids and Stede, p. 104).

<sup>2</sup> Jāt., II, p. 282; Ibid., III, pp. 78, 351

<sup>3</sup> Jāt., IV, p. 228.

<sup>4</sup> Mītra—Bodhgayā, p. 30.

<sup>5</sup> Law—A Study of the Mahāvastu, p. 153. Cf. Mahāvastu (Senart's Ed.), III, p. 303.

<sup>6</sup> Dh. C., III, pp. 170 ff.

cart-loads of food came to the cetiya to do the work of labourers.<sup>1</sup> The golden cetiya can only refer to a stūpa shrine.

In the *Samantapāsādikā* (commentary on the *Vinaya-piṭaka*), the *Sāsanavaṃsa*, the *Mahābodhivaṃsa*, the *Dāṭhāvāṃsa*, the *Cūlavāṃsa* as well as the *Sammohavinodanī* (the commentary on the *Vibhaṅga*) and the *Manorathapūraṇī* (the commentary on the *Aṅguttara Nikāya*) there are references to a large number of cetiyas of Ceylon. The shrine which was built on the spot where the Theras first alighted in Ceylon is called the *Paṭhama cetiya*,<sup>2</sup> which probably refers to a stūpa or dagoba. A pious *Sāmaṇera* once put three stone slabs to form steps to the courtyard of an *ākāsa cetiya* (sky shrine) which probably refers to a tree or stūpa shrine.<sup>3</sup> The Buddha along with 500 *Bhikkhus* is said to have visited the *Mahācetiya*, *Dīghavāpicetiya*, and *Kalyāṇī cetiya*<sup>4</sup> which probably refer to stūpa or vihāra shrines. The *Thūpārāma cetiya* which is a vihāra shrine still exists. The same authority refers to a cetiya near *Anurādhapura* where some Theras descended from the sky,<sup>5</sup> as also to a golden cetiya built by prince *Uttara*.<sup>6</sup> The golden shrine probably refers to a stūpa which in Ceylon came popularly to be known as a dagoba. The *Kantaka cetiya* was visited and circumambulated by *Asoka* before entering the city of *Anurādhapura*<sup>7</sup>; this cetiya in all probability refers to a stūpa or tree shrine round which there must have been a *pradākṣina* (*padakkhiṇa*) courtyard. The *Sammohavinodanī* enjoins upon all visitors to a cetiya to go thrice round it and worship it.<sup>8</sup> It is apparent from this statement that there was probably a passage of circumambulation round each shrine. The *Sāsanavaṃsa* refers to several cetiyas, e.g., the *Pāda cetiya*,<sup>9</sup> the *Ratana*<sup>10</sup> cetiya and a host of others, but it is difficult to ascertain the exact nature of these cetiyas. The *Mahābodhivaṃsa* refers to the *Dīghavāpicetiya* and *Sīlācetiya* (p. 132), which were visited by the Buddha before he went to the continent of India. The *Mahācetiya* was also visited by *Asoka* where he saw a thera worshipping and saluting it with flowers (*Samantapāsādikā*, Vol. I, p. 101). This great shrine acquired a great sanctity as it was saluted by a large number of monks every day in the evening. In fact salutation to the Cetiyas is a religious duty of a Buddhist. We read in the *Sammohavinodanī* (p. 292) that a thera who is free from sins salutes a great shrine. Even the sight of a shrine is considered to be auspicious (*Sammohavinodanī*, p. 348: *Cetiya dassanaṃ*

<sup>1</sup> Dh. C., IV, p. 64.

<sup>2</sup> MV., XIV, 44-45 verses; Cf. *Samantapāsādikā*, I, p. 79.

<sup>3</sup> MV., 22, verse 26.

<sup>4</sup> *Samantapāsādikā*, I, p. 89.

<sup>5</sup> Ibid., p. 79.

<sup>6</sup> Ibid., III, p. 544.

<sup>7</sup> Ibid., I, p. 82.

<sup>8</sup> *Sammohavinodanī*, p. 349.

<sup>9</sup> SV., p. 115.

<sup>10</sup> Ibid., p. 91.

sātham). The *Dāthāvaṃsa* mentions *Cūlamanī cetiya* which must have referred to a *stūpa* or *dagoba*; for it is described therein to have contained within it an excellent golden casket in which had been placed the lock of hair of prince *Siddhārtha* which he had cut off with a sharp sword, and which had been taken by *Sakka*.<sup>1</sup> The same authority refers also to the *Kalyāṇi*, *Thūpa*, and *Thūpārāma cetiyas* of Ceylon.<sup>2</sup> The *Thūpa cetiya* from its very name seems to have been a *stūpa* or *dagoba* shrine; whereas the *Thūpārāma*, again from its very name, was most probably a *vihāra* shrine. In the *Manorathapūraṇi* reference is made to two *cetiyas*, the *Ākāsa cetiya* (i.e., the *cetiya* erected by *Inda*, in the sky on the hair of the *Bodhisatta* cut off on the bank of the river *Anomā*) and the *Mahācetiya* worshipped by a minister.<sup>3</sup> Both the shrines seem to refer to *stūpas* or *dagobas*. The *Cūlavāṃsa* also refers to a large number of *cetiyas* of Ceylon. Thus it states that the city of Ceylon was once decorated up to the *Ambathalā cetiya*.<sup>4</sup> Elsewhere reference is made to the *Maṅgala cetiya* to the north of which king *Upatissa* built a *thūpa*, an image and a room for keeping the image.<sup>5</sup> Mention is also made of the *Bahumaṅgala cetiya*, the three great *cetiyas*,<sup>6</sup> the *Amala cetiya*,<sup>7</sup> the *Hemavāluka cetiya* where an anointment ceremony was performed,<sup>8</sup> the *Ratanavāluka cetiya* where meritorious deeds were performed<sup>9</sup> and the *Ratanāvali cetiya* which was very extensive.<sup>10</sup> Another *cetiya* is said to have been destroyed by the *Damīlas*.<sup>11</sup> It is difficult to ascertain exactly the nature of these *cetiyas*, but most of them, it seems from their contexts, were *stūpa* shrines.

That the *cetiyas* also referred to assembly halls as distinguished from *stūpas* and *vihāras* is illustrated by extant rock-cut Buddhist assembly-halls at *Nāsik*, *Bhājā*, *Karle* and other places. These assembly-halls are still known as *Caityas* or *Cetiyas*. These halls are, in fact, rock-cut caves of an apsidal form with a small *dagoba* or *stūpa* at the end of the apse, in front of which there was the pillared hall for the assembly of worshippers. The *vihāras* which were either rock-cut or structural were rather of the nature of dwelling halls whereas the *stūpas* were of the nature of a hemispherical, and later on, cylindrical dome.

Thus it is natural to take the term, *cetiya* as the most general name for any sanctuary which can well stand for a *stūpa*, a *vihāra*, an assembly hall, a tree, a memorial stone, a holy

<sup>1</sup> *Dāthāvaṃsa* (B. C. Law's edition), p. 6.

<sup>2</sup> *Ibid.*, pp. 12-13.

<sup>3</sup> *Manorathapūraṇi*, Sinhalese ed., p. 207.

<sup>4</sup> CV., I, p. 5 (*Cetiyambathalā yāva nagaram sādhu sajjīya*).

<sup>5</sup> *Ibid.*, I, p. 14.

<sup>6</sup> *Ibid.*, I, p. 27.

<sup>7</sup> *Ibid.*, I, p. 53.

<sup>8</sup> *Ibid.*, I, p. 131.

<sup>9</sup> *Ibid.*, II, p. 388.

<sup>10</sup> *Ibid.*, II, p. 449.

<sup>11</sup> *Ibid.*, II, p. 388.

relic or object, or place, or even an image. In fact, it may mean any shrine, particularly associated with Buddhism, of any character constructed for purposes of worship or honour, or esteem and regard. Kern is, therefore, right in saying that all edifices having the character of a sacred monument are Caityas, but not all Caityas are edifices.<sup>1</sup>

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<sup>1</sup> Kern, *Manual of Indian Buddhism*, p. 91. Ehot thinks that in Buddhist times the Cetiya became a reliquary or cenotaph generally located near a monastery and surrounded by a passage for reverential circumambulation. (*Hinduism and Buddhism*, Vol. II, p. 172.) Grünwedel and Burgess, on the other hand, think that the term, caitya is applied to a monument or cenotaph, and in a secondary shrine to a temple or shrine containing a Caitya or *dhātugarbha*. The Caityas or dagobas, they think, are an essential feature of temples or chapels, there being a passage for circumambulation round the Caitya or cetiya. According to them the term Caitya, however, applies not only to sanctuaries, but to sacred trees, holy spots and other religious monuments (*Buddhist Art in India*, pp. 20-21). R. C. Childers in his *Pāli Dictionary* (p. 102) means, by the term cetiya, a religious building or shrine, a temple, a thūpa or Buddhist relic shrine, a sacred tree or a tomb. Cetiyaṅgana means an open courtyard round a cetiya. Cf. the P.T.S. Dictionary '*Cetiya*', p. 104.

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## ADDITIONS AND CORRECTIONS

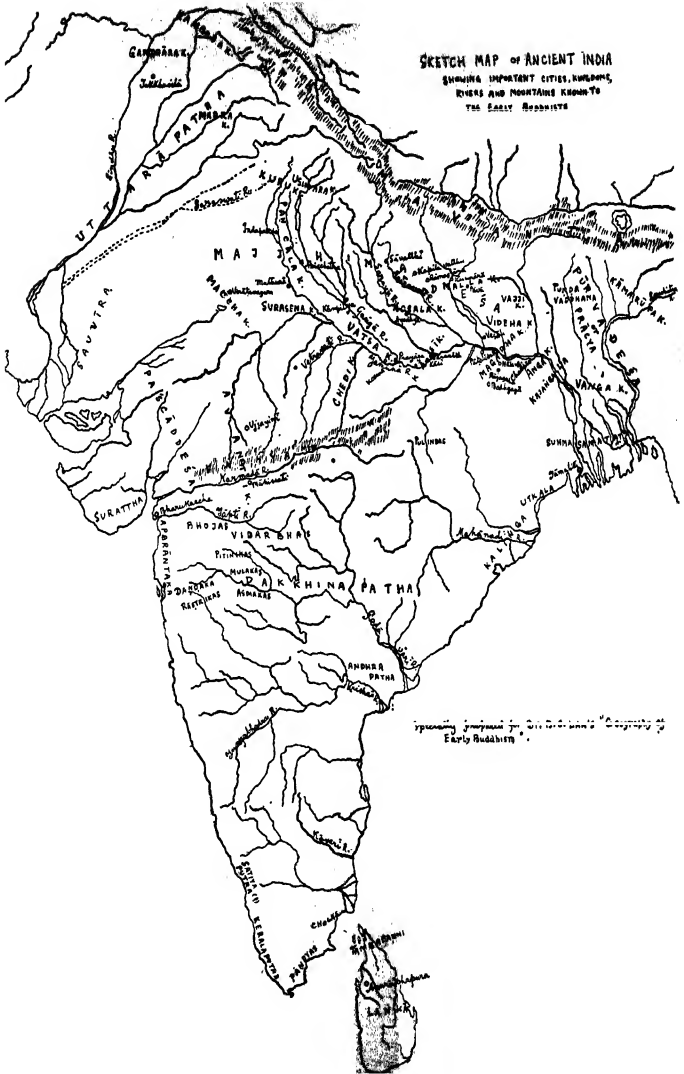
The following books and papers should be consulted :—

1. *Gayā and Buddha-Gayā* by Dr. B. M. Barua is a masterly production on the subject. It is a great improvement made on Dr. Rajendralala's *Buddha-Gayā*. In it the section dealing with *Gayā* in Buddhist Literature should be read by every scholar interested in Buddhist history and geography.
2. *Āṅga and Campā in the Pāli Literature* by B. C. Law published in the J.A.S.B., N.S., Vol. XXI, 1925.
3. *Notes on Ancient Āṅga or the District of Bhagalpur* by Nundolal Dey, J.A.S.B., N.S., Vol. X, 1914.
4. *Taxila as a Seat of Learning in the Pāli Literature* by B. C. Law published in the J.A.S.B., N.S., Vol. XII, 1916.
5. *Data from the Sumaṅgalavilāsinī* by B. C. Law published in the J.A.S.B., New Series, Vol. XXI, 1925—Geographical references.
6. Geographical references in the *Bodhisattvāvadāna Kalpalatā* published in the *Mahabodhi Journal*, September, 1932.
7. Geographical references in the *Mahāvastu* otherwise known as 'Geographical Glimpses' published in the Supplement to my 'Study of the *Mahāvastu*,' pp. 16-17.

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SKETCH MAP OF ANCIENT INDIA  
SHOWING IMPORTANT CITIES, RIVERS,  
RIVERS AND MOUNTAINS KNOWN TO  
THE EARLY BUDDHISTS



Specimens prepared for the purpose of  
Early Buddhism.